

النَّاهِيَةُ عَنْ طَعْنِ الْمُؤْمِنِينَ فِي عَاقِبَةِ

THE PROHIBITION OF SLANDERING
THE LEADER OF THE BELIEVERS

MU'AWIYAH رضي الله عنه

written by Shaykh 'Abd al-'Azīz al-Pirhārwi

& translated by Sayyid Muhammad Zarqani



الْأَكْثَرُ مِنْهُمْ يَحْسَدُونَ رَبَّهُمْ

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TRANSLITERATION KEY

CONSONANTS

'	j	z	q
b	c	s	č
r	č	sh	k
th	č	š	l
d	č	č	m
đ	č	č	n
č	č	č	h
h	č	č	w
kh	č	č	y
d	č	č	h/t
đh	č	č	al-
r	č	č	

VOWELS

Short		Long	
a	á	ă	ă
i	í	î	î
u	ú	û	û
ay	áy	ăy	ăy
aw	íw	îw	ûw

ABOUT SADR UL ULAMA

Shaykh Sayyid Ghulām Jilānī al-Mīrūthī ﷺ was one of the foremost scholars of the *ahl al-sunnah* in the Indian subcontinent in the previous century. Born on 11 Ramadan in the Gregorian year of 1893 in a small village called Dadon, he eventually became known as “*Sadr al-ulamā*” – the commander of the scholars, and “Imām al-nahw” – the leader of the scholars of Arabic grammar.

He studied the sacred sciences at the hands of such luminaries as Shaykh Amjad ‘Alī al-Azāmī ﷺ and Shaykh Nā’im al-Dīn al-Murādābādī ﷺ. He later pledged spiritual allegiance [*bay’ah*] to the scion of the Messenger and renowned sage of the Ashrafi order, Shaykh ‘Alī Ḥusayn al-Jilānī ﷺ, who later entrusted him with authorisation [*ijāzah*] to transmit the Ashrafi order by appointing him his legate [*khalifah*].

He subsequently taught the sacred sciences for half a century, with future leaders of the *ahl al-sunnah* such as Shaykh Shāh Ahmad Nūrānī ﷺ, Shaykh Rayhān Rūḍā Khān ﷺ and the author of a seminal commentary of ṢAḤIḤ AL-BUKHĀRĪ, Shaykh Sharīf al-Haqq al-Amjadī ﷺ prominent amongst his many students.

He journeyed from this temporal realm on 17 May 1978, leaving behind a legacy of immense spiritual bestowals and written works in the sacred sciences, some of which are detailed overleaf.

MAJOR WORKS OF SADR UL ULMAMA

* BASHIR AL-QARI SHARH SAHIH AL-BUKHARI – a unique commentary of Ṣahīḥ al-Bukhārī which analyses the *hadīth* in light of the various sacred sciences. Only eight narrations have been commentated on, yet the commentary spans over 500 pages.

* BASHIR AL-NAJIYAH SHARH AL-KAFIYAH – a detailed commentary of al-Kāfiyah by Imām Ibn Ḥajīb which includes a grammatical analysis [*tarkib*] of the Arabic text.

* AL-BASHIR AL-KAMIL BI HAL SHARH MI'AT 'AMIL – a comprehensive commentary of Sharḥ Mi'at 'Āmil by Imām 'Abdurrahmān al-Jāmī which includes refutations of the misguided sect.

* AL-BASHIR SHARH NAHW MIR – a thorough commentary of Nāhw Mīr by Imām Sharīf al-Jurjānī which includes an Urdu translation of the Persian text.

Detailed table of contents and further details
of corresponding books and their availability
in English below the main section below.

SADR UL ULAMA ACADEMY

Sadr ul Ulama Academy was established on Thursday, 12th January 2017 in the presence of many great scholars including Muftī al-Āzam Pakistan Muftī Ashraf al-Qādirī and Ustādhs al-'Ulamā' Shaykh al-Hadīth Muftī Aslam al-Bandyalwī. It was established by Fakhr Ahl al-Sunnah Ḥadrat Allāmah al-Sayyid Muhammad Irfānī Miya Ṣāhib Qibla, the son of Ḥudūr Ṣadr al-'Ulamā'.

The Academy was established to propagate the works and teachings of Ḥudūr Ṣadr al-'Ulamā' and make religious knowledge accessible for English-speaking Muslims by the provision of literature in the English language to teach the Dars-e-Nizāmī syllabus. Another major aim of the Academy is to translate Islamic literature from Arabic and Urdu to the English language, to allow those settled in anglophone countries to benefit from the works of our great scholars of the past.

We would like to thank all those who have helped towards our works; whether that be in the form of proofreading, composing or providing financial support. May Allāh, the Almighty, reward them all for their efforts and shower mercy upon them.

We hereby dedicate all our works and efforts to the blessed soul of Sadr al-'Ulamā' and the entire Muslim ummah. We request the supplications of the ahl al-sunnah and its scholars for Allāh, the Almighty, to remove all difficulties and hardship from our path and make easy for us our mission.

ABOUT THE AUTHOR

The great scholar and *hadīth*-master, Abū ‘Abd al-Rahmān, ‘Abd al-Azīz bin Aḥmad bin al-Ḥamid al-Qarashī al-Pirhārwi was born in the city of Multan in Pakistan. He was from amongst the foremost scholars of his age; testament to this fact are his many academic works and writings in both the rational [*maqūlāt*] and transmitted [*manqūlāt*] sciences of Islam. The names of a few are listed here —

* KAWTHAR AL-NABI – on *hadīth* nomenclature and forgeries.

* AL-NIBRĀS – notes and marginalia on the famous commentary of Imam al-Taftazānī in Dialectical Theology [‘ibn al-kalām].

* MARĀM AL-KALĀM FĪ ‘AQĀ’ID AL-ISLĀM – on the fundamental beliefs of Islam.

* AL-HĀSHIYAH AL-‘AZĪZIYYAH – notes on the famous logic text ‘Isaghūjī.

* AL-YAWĀQĪT FI ‘ILM AL-MAWĀQĪT – on prayer-time calculations;

* AL-NĀHĀYAH ‘AN ṬĀNĀMIR AL-MU’MININ MU’ĀWYAH

He was of an ascetic disposition and would spend lengthy time in the perusal of books and study. He would not frequent the rich-folk and would not accept their offerings and money. The Shaykh was also very strict in following the pristine tradition of

the Messenger of Allāh ﷺ.

Shaykh 'Abd al-'Azīz al-Pirhārwi passed away while he was young at the age of thirty. His date of passing has not been recorded – at the age of thirty. At a tender age of 30, his achievements can only be described as a miracle. May Allāh, the Almighty, shower His mercy upon his grave and allow us to benefit from his teachings.

His name was Mu'awiyah and his epithet was Abā 'Abdurrahmān. In 5 generations, both maternally and paternally, his lineage meets with the pure lineage of the Messenger of Allāh ﷺ. He is also the brother-in-law of the Messenger of Allāh ﷺ as his sister, Sayyidatunā Umm Ḥabībah, is the wife of the Messenger of Allāh ﷺ. In light of this historical fact, Imām Jalāl al-Dīn al-Rūmī referred to him as "Khāl al-Mu'minīn" (the uncle of the believers).

He was born 8 years prior to the proclamation of prophethood, in Makkah al-Mukarramah. The most sound opinion is that He embraced Islam on the day of the Treaty of Hudaybiyyah. However, he concealed his faith from the public until the day of the Conquest of Makkah al-Mukarramah.

Sayyidunā 'Umar al-Fārūq h appointed him the governor of Syria. He undertook the duties of governorship with much diligence. After the passing of Sayyidunā 'Umar ﷺ, Sayyidunā 'Uthmān ﷺ became the caliph. He established the governorship of Sayyidunā Mu'awiyah ﷺ in Syria – he did not dismiss him. In total he governed Syria for 20 years. When Sayyidunā Hasan ﷺ handed the caliphate over to him, he became the leader of the Muslims. He remained in this position for another 20 years.

He was very honest and extremely generous. Also, he possessed great political and strategic skills. He was the first person to battle over sea and was a scribe of the Messenger of Allāh ﷺ.

He passed away on 4th Rajab 60AH at the age of 78. May Allāh, the Almighty, shower His mercy on his blessed grave and grant us true love of all the companions.

BRIEF BIOGRAPHY OF SAYYIDUNA MU'AWIYAH

FOREWORD

by Mawlana Yusuf Murray

Christendom defined the disciples of our master Ḥusayn ibn ʻAbd al-Muṭṭalib as the "apostles", from the Greek *apóstolos*, meaning "one sent outwards (to preach)". In doing so, they sought to emphasise their virtue in the eyes of Christians throughout history by means of this particular act of theirs: travelling throughout the lands as emissaries to spread his teachings.

The believing contemporaries of the final Messenger ﷺ similarly travelled far and wide in his physical lifetime and after his passing from this temporal reign, collectively embodying all of the functions of a civilised society. Amongst them were scholars, jurists, worshippers, state-builders, civil servants, scribes, ambassadors, emissaries, and much more besides. Yet they were never named or known as a collective except by the title granted to them by the Messenger ﷺ himself: *sahābah*.

From the Arabic root *suhbah* – meaning "friendship, companionship, comradeship" and so on – they are known to every Muslim throughout history as his "companions", and it is through this prism that we come to understand their unique virtue and station in the ranks of mankind since the beginning of time.

So many affairs of our faith serve to invoke the centrality of the Messenger ﷺ to this *din* of Islam – commonly translated as "religion", but with variant meanings which more accurately provide an overall meaning of "worldview" or "way of life". Whether it be the changing of the *qiblah* from the ancient sanctuary of Jerusalem to the noble city of Makkah, or his noble

wives ﷺ being declared “the mothers of the believers”, we are constantly reminded that he is not – as some claim – a mere medium for the deliverance of the final codification of Divine guidance, but rather an integral part of the guidance itself.

It is in this light too that we receive our framework for our understanding of, and interactions with, the Prophetic companions ﷺ. Without doubt, they were human beings with human limitations and rose to the greatest heights of human endeavour by their virtuous deeds and selfless toils for Islam. Yet above all this ranks a single attribute and commonality of theirs: that they accompanied the Messenger ﷺ in a state of faith.

For most of the Muhammadan nation’s history, its adherents have understood this reality both intuitively and scripturally, and clung without difficulty to the creed of the *ahl al-sunnah*: that respect and deference to all that is soundly connected to the Messenger ﷺ is binding upon every claimant of belief in his noble being and that which was revealed to him.

Indeed, this is not a mere obligation of love, but such is the nature of his being – and by extension, those connected to him – that this respect is also a creedal and legal obligation upon the Muslim nation. We cannot, therefore, claim to believe in him, and respect and love him, and seek to differentiate or exercise personal choice in our love and respect for those individuals, groups and entities which share nobility through association with him.

Imām Ahmad Rīdā Khān ﷺ neatly summarises this in AL-MU’TAMAD AL-MUSTANAD –

“It is binding [wājib] upon every individual that they

embody love for the Prophetic household ﷺ and the companions ﷺ in their entirety. For if one falls into the ranks of the *khawārij* by means of their enmity for the people of the household, their love of the companions will be of no benefit to them. Similarly, if one falls into the ranks of the *rawāfid* by means of their enmity for the companions, their love for the people of the household will be of no use.”

Tragically, a by-product of the troubled times we find ourselves in is that Muslims too are infected by the variant psycho-spiritual disorders that trouble so many of the world’s inhabitants, that too in a manner which distorts and in some cases, ultimately deprives them of, their religion.

Whilst the technological advances of recent times have provided us with opportunities and ease previously unimaginable, it has been accompanied by possibly the deepest societal malaise ever known to man. Commentators and the public alike are well aware of the many self-inflicted issues human beings as a species now face: loneliness, the breakdown of the family unit, online trolling and much else besides. Whilst these issues stem from a range of ideological and material tragedies: extreme individualism, disenfranchisement, inequality and so on, they can be summarised in a single word: imbalance.

When Muslims as constituent members of wider society uncritically internalise traits such as the total rejection of authority, preferring vague feelings to considered and logical thought processes, and scepticism regarding all that is held sacred, it is perhaps unsurprising that we see trends as ugly and uncouth as belittling and criticising the Prophetic companions

Yet were they to reflect, they would realise that by virtue of the companions foremost commonality – connection to the Prophetic being – to belittle them is to indirectly belittle him too, as he himself alludes to in a narration [hadīth] –

“Allah chose me, and chose my companions, and from them, Allah chose in-laws and helpers for me. So whoever protected my honour with regards them, Allah will protect him. And whoever troubled me with regards them, Allah will trouble him.”

Furthermore, whilst the deprivation brought about by loneliness or poor interpersonal relationships in this temporal realm is indeed regrettable and something we should strive to eradicate, it is overshadowed by the magnitude of deprivation in the realm to come as a result of failing to adhere to the binding principles of the *ahl al-summāh*: respect, adherence and devotion to the Prophetic being and all that obtains nobility by virtue of association to him.

Perhaps most prominent of these theological innovations in recent times is the attempts to ridicule and belittle our master Mu'awiyah 通过 misrepresentation of the events of Siffin in the thirty-seventh year of the *hijrī* calendar. Let us understand this briefly through the account of the Levantine scholar-sage, Imām Yūsuf al-Nabḥānī 通过 –

This wonderful work by Sayyid Muhammad Zarqānī is a translation of AL-NĀHIYAH 'AN TĀN AMĪR AL-MU'MINĪN MU'ĀWIYAH by Shaykh 'Abd al-'Azīz al-Pihrāwī 通过 entitled THE PROHIBITION OF SLANDERING THE LEADER OF THE BELIEVERS MU'ĀWIYAH. It provides a concise account of the virtues of our master Mu'awiyah 通过, the events of Siffin, and the legal framework which prohibits the believers from criticising him. The translator – a scion of the renowned Indian scholar-sage, Ḫadrat al-'ulamā', Shaykh Ghulām Jilānī 通过 – has also penned an appendix entitled AL-TATIMMAH AL-HĀWIYAH LI-RADD I'TIRĀDĀT KILĀB AL-HĀWIYAH (A FINAL WORD IN RESPONSE TO THE BASELESS CLAIMANTS), responding to common objections and counterclaims of those who seek to belittle the Prophetic companions 通过.

“Know that in our school, the *ahl al-summāh*, Mu'awiyah 通过 is the same as the entirety of the companions (通过) who opposed our master 'Alī 通过. They were all acting as suitably qualified independent jurists [mujtahidūn] regarding this matter. Of course, 'Alī 通过 was correct [masīb] and those who opposed him were mistaken [mukhṭil] – but the

mistaken (independent jurist) is rewarded, not considered sinful. The correct (jurist) is rewarded tenfold, but the mistaken (jurist) is rewarded once due to his intention [niyyah].

It is nought but mercy that I, despite my innumerable shortcomings and flaws, was requested by the noble offspring of the Messenger ﷺ to pen this brief foreword to this seminal work. When the history of Anglo-Islamic literature is written, it will be to his credit that he was one of the first to translate a work in defence of the scribe of revelation [*kātib al-wahiyy*], the leader of the believers, our master Muāwiyah رضي الله عنه.

I am ever grateful to him and his noble brothers – Sayyid Muhammad Hamdani and Sayyid Muhammad Samdani – for granting me this opportunity, and ask the reader to join me in supplicating that this work – and indeed all the works of Sadru'l Ulama Academy – are a means of salvation and benefit to them and the *ahl al-summah* in its entirety, and that they continue to tread the path of their noble forebears in the service of the religion, āmin.

The destitute,

YUSUF MURRAY

Birmingham, United Kingdom

5 Jamādi al-Awwal 1440 / 12 January 2019

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We praise Allāh, the Almighty, for the beauty of our creed; the love of the Prophet ﷺ, his family and companions in equilibrium. Allāh ﷺ send prayers upon their Master and them, and deliver our salutations to him and them.

To proceed —

O' dear friend, accept this epistle "AL-NĀHİYAH 'AN TĀN AMİR AL-MU'MININ MU'ĀWİYAH" from myself and follow the honourable, pleasing and the saved sect, consequently stay away from mischievous and extreme sects. I beseech you to abandon insubstantial and baseless pontifical lectures, and pray for the success of 'Abd al-'Azīz ibn Ahmad b. Ḥāmid; may Allah place blessings in his works and protect him from the envious. Allah, the Exalted, is sanctified and the ultimate helper. He is pre-eternal and He is everlasting.

This book comprises of a few chapters related to this topic.

CHAPTER I

VIRTUES OF THE BLESSED COMPANIONS

The following verse of the Holy Qur'an will suffice us in this regard –

لَا يَسْتَوِي مِنْ يُنْثِمُ مِنْ قَبْلِ الْفَتْحِ
 وَقَاتَلُوا أَوْلَىٰكُمْ أَعْظَمُ دَرْجَةً مِنَ الَّذِينَ أَنْفَقُوا
 مِنْ بَعْدِ وَقَاتَلُوا وَلَلَّا وَعَدَ اللَّهُ الْحَسْنَىٰ

"Nor equal among you are those who contributed before the conquest, and fought. Those are higher in rank than those who contributed afterwards, and fought. But Allah promises both a good reward."

(al-Qur'an, 57:10)¹

Ibn Hazm has stated that there are glad tidings of paradise for all the companions in the above verse.

¹ In light of this verse it is clear that those companions that accepted Islam before the conquest of Makkah al-Mukarramah, when Muslims were few in number and resource, possess a much loftier status than those that embraced Islam thereafter. This is because after the conquest of Makkah al-Mukarramah, Islam had gained strength. It was now dominant over infidelity. The blessed companions that embraced Islam after the conquest are known as *Tuladī*. However, it is incorrect and ignorant of some individuals to use this as an insult for some of the companions that embraced Islam after the conquest. This is because the Holy Qur'an quite clearly makes manifest that they have also been promised a good reward. Therefore, it is not permissible for anyone to speak ill of the blessed companions that embraced Islam after the conquest.

حَيْرٌ أَمْيَّ قَرْنَىٰ فِيمَ الَّذِينَ
 يَلْوَاهُمْ

"The best era of this nation is my era. Next, the era of those that shall be after these and then those that shall be after them."² (al-Bukhārī, Sahīh, 3650)

It has been narrated on the authority of Sayyiduna ibn Mas'ud رضي الله عنه directly from the Messenger of Allah ﷺ who said –

حَيْرٌ الْأَئْمَانُ قَرْنَىٰ

² The era of the Messenger of Allah ﷺ refers to the duration between his proclamation of prophethood till the demise of the last companion, Sayyiduna Abū Tufayl رضي الله عنه. This was a duration of 120 years. The individual who saw a companion in the state of *imān* and passed away in the state of *imān* is known as a *Tābi'i*. The era of the blessed *Tābi'in* lasted approximately 70-100 years. The individual who saw a *Tābi'i* in the state of *imān* and passed away in the state of *imān* is known as a *Tab' Tābi'i*. The era of the blessed *Tab' Tābi'i* lasted approximately 70-220 years. According to the majority, this *hadīth* means that every individual of the first era is better than those of the second and third. Also, that every individual of the second era is better than those of the third. The scholars have also formed a consensus that from the first era, after the Messenger of Allah ﷺ, Sayyiduna Abu Bakr رضي الله عنه is the greatest. Thereafter, Sayyiduna 'Umar رضي الله عنه and then Sayyiduna 'Uthmān رضي الله عنه and then Sayyiduna 'Alī رضي الله عنه.

"The people of my era are the best." (al-Bukhārī,
Ṣahīh, 3651)

It has been narrated on the authority of Sayyiduna Jābir رض who said —
directly from the Messenger of Allāh ﷺ who said —

لَا تَمْسِّ الْكَارِ مُسْلِمًا رَّاضِيًّا أَوْ رَأْيِيًّا مِّنْ رَّاضِيٍّ

"The fire of hell shall not touch those who saw
me and those that saw the one who saw me."³

(al-Tirmidhī, Sunan, 3858)

It has been narrated on the authority of Sayyiduna Wāthilah ibn
Asqā' رض directly from the Messenger of Allāh ﷺ who said —

طَهُونِي لِمَنْ رَاضِيَ وَلِمَنْ رَأْيِي

"Glad tidings be to the one who saw me and
the one who saw the one who saw me." ('Abd

ibn Hāmid, Muntakhab min al-Musnad, 2/110)

It has been narrated on the authority of Sayyiduna 'Abdullāh ibn
Yasīr رض directly from the Messenger of Allāh ﷺ who said —

طَهُونِي لِمَنْ رَاضِيَ وَآمِنَ بِي طَهُونِي لِمَنْ رَأْيِي مِنْ

**مَثْلُ أَصْحَابِي فِي أُمَّتِي كَالْبُلْجُ فِي الْخَعَامِ لَا
يَصْلُحُ إِلَّا بِالْبُلْجِ**

"The like of my companions in my nation is
like salt in food, it is not fit without it."⁴ (al-
Baghawī, Sharḥ us Sunnah, 3756)

It has been narrated on the authority of Sayyiduna Abū Musā
al-Ash'arī رض directly from the Messenger of Allāh ﷺ who said —

**مَا مِنْ أَحَدٍ مِّنْ أَصْحَابِي يَمُوتُ يَارِضِي إِلَّا
يُعِيَّتْ قَائِدًا وَيُورَأَ لَهُمْ يَوْمَ الْقِيَامَةِ**

"Whichever piece of land my companion

⁴ From this we understand that possessing faith is a must. This virtue is only valid when faith is established.

³ This merit is not specific to those that embraced Islam before the conquest. Rather, it includes those that embraced thereafter. Imām al-Tirmidhī رحمه الله has classified this *hadīth* as *ḥasan*.

⁵ Similarly, my nation without my companions would not be fit. This emphasises the importance of the companions.

"Glad tidings be to the one who saw me and brought faith in me and to he who saw the one who saw me and brought faith in me. For them are glad tidings and a beautiful abode."⁴ (al-Haythamī, al-Majma', 10/20)

passes away on, he shall be resurrected on the Day of Judgement as a leader and a source of illumination for them.⁵⁶ (al-Tirmidhi, Sunan, Ash'ari 3865)

It has been narrated on the authority Sayyiduna Abū Musā al-Ash'ari directly from the Messenger of Allah ﷺ who said –

الشَّجَرُ أَمْنَةُ لِلسَّاءَءِ فَإِذَا دَهَبَتِ الشَّجَرُمُ أَنَّ السَّاءَةَ مَا يُؤْعَدُ وَ أَنَا أَمْنَةٌ لِأَصْحَابِيِّ فَإِذَا دَهَبَتِ أَنَا أَنَّ أَصْحَابِيِّ مَا يُؤْعَدُونَ وَ أَصْحَابِيِّ أَمْنَةٌ لِأَمْتَيِّ فَإِذَا دَهَبَ أَصْحَابِيِّ أَنَّ أَمْتَيِّ مَا يُؤْعَدُونَ

"Stars are a sign of safety for the sky. When the stars shall no longer remain, the sky shall face that which it is promised. I am a place of safety for my companions. When I shall travel to the next abode (*barzakh*), my companions shall face that which they have been promised. My companions are a means of safety for my nation. When my companions shall depart, my nation shall face that which they have been promised." (al-Muslim, Ṣaḥīḥ, 2531)

It has been narrated on the authority of Sayyiduna 'Umar رض directly from the Messenger of Allah ﷺ who said –

أَكْرِمُوا أَصْحَابَيِّ قِاتِلِهِمْ خَيْرًا شَمَّ

"Honour my companions as they are the best from amongst you."⁵⁶ (al-Nisā'i)

It has been narrated on the authority of Sayyiduna 'Umar رض directly from the Messenger of Allah ﷺ who said –

**سَأَلَتْ رَبِّي عَنْ اخْتِلَافِ أَصْحَافِ مِنْ بَعْدِي
فَأَوْرَجَ إِلَيْهِ مُحَمَّدًا إِنَّ أَصْحَابَكَ عِنْدِي يَسْتَرِلَةً
الشَّجَرُمُ فِي السَّاءَءِ يَعْصُمُهَا أَقْوَى مِنْ يَعْصِمُ
وَلِكُلِّ يَوْرٍ فَمَنْ أَخْذَ يُشَيِّعُ مِمَّا هُمْ عَلَيْهِ مِنْ
إِخْتِلَافِهِمْ فَهُوَ عِنْدِي كُلُّ هُدُدٌ**

"I asked my Lord regarding disparity between my companions after myself. I was answered via revelation "O Muhammad, your companions

⁷i.e. when it shall perish.

⁸Honouring does not necessarily mean that we make mention of each and every companion and speak about their life. However, it does most certainly mean that we do not speak ill of any one companion.

Imām Ahmad رض mentions, "that which it is promised" refers to

⁶i.e. a leader and source of illumination for the residents.

are like the stars of the sky according to me.

Some are brighter than others. Nevertheless, they are all illuminated. Therefore, in the time of disparity the one who follows anyone one of them will be on the path of guidance according to me.”

Sayyiduna Umar رض states the Messenger of Allāh صلی الله علیه و آله و سلّم said –

أَصْحَابِي كُلُّهُمْ يَأْتُونِي إِنْتَدِيْشِمْ

“My companions are like stars. Whichever one you follow, you shall be guided.”

Sayyiduna Zayd رض has narrated this on the authority of Sayyiduna Abū Sa'īd al-Khudrī رض. There is some discussion in the final part of this *hadīth*⁹. Imām al-'Asqalānī رحمه اللہ states that it is merely a weak narration. Ibn Ḥazm states that it is a fabricated and false narration. Ibn Rābī' states that Imām Ibn Mājah رحمه اللہ has narrated this. However, it is not to be found in his *Sunan*.

لَا تَسْبِّحُ أَصْحَابِي فَلَوْ أَنَّ أَخْدَثَكُمْ أَنْفَقَ مِيلَ
أَخْدِيْرَهُمْ مَدَّ أَحْدِيْرَهُمْ وَلَا تَعْصِيْمَهُ

“Do not abuse my companions for verily if any one of you were to donate gold the amount of Mt. Uhud, it will not equate to a handful donated by a companion - nor even half a handful.”¹⁰ (al-Bukhārī, Ṣaḥīḥ, 3673)

Imām Muslim رحمه اللہ and Imām Ibn Mājah رحمه اللہ have also transmitted this narration on the authority of Sayyiduna Abū Hurayrah رض.

to Sayyiduna Abū Sa'īd al-Khudrī رض narrates that once there was a quarrel between Sayyiduna Khalid bin Wālid and Sayyiduna 'Abd al-Rahmān bin 'Awf. Sayyiduna Khalid bin Wālid used a few harsh words for him. This is when the Messenger of Allāh صلی الله علیه و آله و سلّم said this (“Do no abuse...”). Now, although this statement was made regarding a specific occurrence, it is applicable to all companions and non-companions. A companion is not allowed to abuse another companion and a non-companion is not allowed to abuse a companion. Imam Muṣa Shāhīn mentions that it is a major sin to abuse (swear) a Muslim. This sin increases as the status of the abused increases. The blessed companions hold the greatest rank after the messengers and prophets. Therefore, to abuse them would be the greatest sin.

Whereas Abū Bakr al-Barqānī has transmitted this according to the conditions of the shaykh/huyn (Imām Bukhārī and Imām Mughaffal) directly from the Messenger of Allāh who said – Muslim).

It has been narrated on the authority of Sayyidunā 'Abdullāh ibn Mughaffal directly from the Messenger of Allāh who said –

اللَّهُ أَكْرَمُهُ عَرْضًا فَمِنْ أَجْبَاهُ فِي حِيجَانٍ أَصْحَابٌ

أَبْعَصُهُمْ وَمِنْ أَدَاهُمْ فَقَدْ آذَانِي وَمِنْ آذَانِي أَبْعَصُهُمْ وَمِنْ أَذَانِي أَبْعَصُهُمْ فَقَدْ آذَى اللَّهُ وَمِنْ آذَى اللَّهُ يُوَسِّيَ أَنْ يَأْخُذُهُ

إِنْ شَرَارَ أُمَّتِي أَجْرُوهُمْ عَلَى أَصْحَابِي
“The worst of my nation are the ones that are the most insolent towards my companions.”¹² (al-Jazārī, al-Kāmil, 8/2544)

It has been narrated on the authority of Sayyidunā ibn 'Abbas directly from the Messenger of Allāh who said –

مِنْ سَبِّ أَصْحَابِي قَعْلَيْهِ لَعْنَةُ اللَّهِ وَالثَّالِثِينَ مِنْ أَجْعَبِهِنَّ

“Upon the one who abuses my companions is the curse of Allāh , the angels and all the people.”¹³ (al-Tabarānī, al-Mu'jam)

“Allāh. Allāh. My companions. Do not make them a target of your desires. Verily, the one who loves them it is due to my love, he loves them. The one who hates them it is due to hatred for me, he hates them. The one who causes them pain it is as though he has caused me pain and the one who has caused me pain then verily he has “caused Allāh pain”. The one who “causes Allāh pain”, he shall very soon be taken into account.”¹⁴

¹¹ The greatest reason for honouring the blessed companions is their closeness and connection with the Messenger of Allāh . Therefore, we love them because we love the Messenger of Allāh . Now, if someone has harred for any one of the companions, this shows that he has overlooked the connection which the companion has with the Messenger of Allāh . The one who can overlook this connection cannot be a true lover of the Messenger of Allāh .

¹³ Once again these narrations are unrestricted (*mutlaq*). They are not specific to a group of companions. Rather, they are inclusive to the first and last of them. Also, one should not think that this narration suggests that the curse of Allāh , the angels and all the people will only be upon someone when they abuse more than one companion (suggested by the plural form). Rather, even

¹² As mentioned previously, after the messengers and prophets the companions hold the greatest rank. Therefore, if one can be insolent towards them despite their lofty status what is there to prevent him from reviling other noble individuals?

It has been narrated on the authority of Sayyidunā ibn 'Umar رض directly from the Messenger of Allāh ﷺ who said —

إِذَا رَأَيْتُمُ الَّذِينَ يَسْبُونَ أَصْحَابَيَ قَفُولًا لَعْنَتَهُ
اللَّهُ عَلَى شَرِكَمٍ

“When you encounter those that abuse my companions then proclaim ‘may the curse of Allāh ﷻ be upon you.’”¹⁴ (al-Tirmidhī, Sunan, 3766)

It has been narrated on the authority of Sayyidunā Ḥasan رض directly from the Messenger of Allāh ﷺ who said —

مَنْ خَرَجَ مِنْ الدِّيَنِ إِلَّا حِدَّ مِنْ أَصْحَابِي
سَلَطَ اللَّهُ عَلَيْهِ دَائِبَةً تَقْرُضُ لَحْمَهُ بَجْدَ اللَّهِ
إِلَى يَوْمِ الْقِيَامَةِ

“The one who dies in the state of abusing my companions, Allāh ﷻ shall appoint an animal that shall eat away his flesh. That person shall remain in this painful state until the Day of the abuse of one companion will lead to this.

¹⁴ From this narration we also learn that the Messenger of Allāh ﷺ has knowledge of the future. He knew that a time would come when people will forsake the blessed companions and abuse them. Not only have we been informed of its occurrence, we have also been informed how to respond to such statements of ignorance.

إِنَّ اللَّهَ اخْتَارَنِي وَاحْتَارَ إِنِّي فَجَعَلْتُ لِي
مِنْهُمْ وَرَزَاءً وَأَصْحَارًا قَمَنْ سَبَبْهُمْ
فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالثَّالِثِينَ أَجْمَعِينَ
لَا يَقْبِلُ اللَّهُ مِنْهُمْ صَرْقًا وَلَا عَدْلًا

“Allāh ﷻ selected me and for me He ﷻ selected my companions. From them He ﷻ made some my viceregents, some my helpers and some my relatives. Therefore, may the curse of Allāh ﷻ, the angels and all the people be upon the one who abuses them. Allāh ﷻ shall not accept any charity or any acts of justice from him.”¹⁶ (al-Ḥākim, al-Mustadrak, 3/632)

¹⁵ Abusing the companions is not something in which we have been given a choice. It is strictly impermissible. The magnitude of this sin can be understood by the punishment stated. Just how a person would verbally attack the companions during his life, an animal will be made to physically attack the person after his death.

¹⁶ Not only does abusing the companions lead to major sin, it also prevents other acts of worship from being accepted. Is this how ruthless some people have become? They do not care about their good deeds; they just want to revile the companions!

CHAPTER 3

Bukhārī, Ṣaḥīḥ, 6104)

REMEMBERING MUSLIMS IN A GOOD MANNER

It has been narrated on the authority of Sayyidunā ibn Mas'ūd رض directly from the Messenger of Allāh ﷺ who said —

سَبَّ الْمُسْلِمِ فُسُوقٌ

“Swearing at a Muslim is transgression.”¹⁷ (al-

Bukhārī, Ṣaḥīḥ, 48)

Imām Ibn Mājah رض has transmitted this *hadīth* on the authority of Sayyidunā Abū Hurayrah رض and Sayyidunā Sa'd رض, whereas Imām al-Tabarānī رض has transmitted it on the authority of Sayyidunā 'Abdullah ibn Mughaṭṭal رض and Imām al-Dāraqutnī رض has transmitted it on the authority of Sayyidunā Jābir رض.

It has been narrated on the authority of Sayyiduna ibn 'Umar رض directly from the Messenger of Allāh ﷺ who said —

أَئِيمَا رَجُلٌ قَالَ لِأَخْرِيٍّ يَا كُفُورٌ فَقَدْ بَاءَ بِهَا أَحْدَهُمَا

“Whoever says to his brother “O infidel!”, then any one of the two will be an infidel!”¹⁸ (al-

لَيْسَ الْمُؤْمِنُ يَالْكَفَّارَ وَ لَا يَالْعَانِ وَ لَا يَالْمُغَيَّبِينَ وَ لَا التَّبَّانِ

“The one who lays accusations, the one who curses, the one who speaks ill and the one who swears are not believers.”¹⁹ (al-Tirmidhī, Sunan, 1977)

¹⁷ This is inclusive to all Muslims-regardless of their gender, race and status.
¹⁸ Here there are two scenarios. The first is when person A refers to person B as an infidel and person B is in fact an infidel. In this case, person A will become an infidel himself and person B will be unharmed.
¹⁹ In this *hadīth* and all ahādīth of this kind complete faith has been negated i.e. the one who commits these acts does not possess complete faith. His faith

It has been narrated on the authority of Sayyiduna Abū Dardā⁴⁴ directly from the Messenger of Allāh ﷺ who said —

إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئًا صَعِدَتْ إِلَى السَّمَاءِ

فَتَعْلَمُ أَبْوَابَ السَّمَاءِ دُوَّرَتْهَا فَمُمْتَهِنَتْ إِلَى
الْأَرْضِ فَتَعْلَمُ أَبْوَابَهَا دُوَّرَتْهَا فَيَمْتَعَنُ دُوَّرَتْهَا
فَإِذَا لَمْ تَجِدْ مَسَاغًا رَجَعَتْ إِلَى الَّذِينَ لَعَنْ قَاتَنَ
كَلَّا لِيَلْقَى أَهْلًا وَإِلَّا رَجَعَتْ إِلَى قَاتِلِهَا

It has been narrated on the authority of Sayyidatunā 'Āishah⁴⁵ directly from the Messenger of Allāh ﷺ who said —

لَا تَسْبِرُوا الْأَمْوَارَتِ فَإِنَّهُمْ قَدْ أَفْصَوُا إِلَى مَا قَرِيمُوا

"Do not swear at the deceased for verily they have returned from where they came."²¹ (al-Bukhārī, Ṣaḥīḥ, 6516)

"When someone curses a thing, it rises towards the sky. However, the doors of the sky are closed for it. Then it returns to the ground and the doors of the earth are also closed for it (i.e. its entrance is made forbidden in the earth and the sky). When it does not find any abode it goes to the one who was cursed. If he is worthy of the curse, then so be it. If not, it returns to the one who cursed."²⁰ (Abū Dawūd, Sunan, 4905)

CHAPTER 4

THE IMPERMISSIBILITY OF SWEARING AT THE DECEASED

is incomplete.

²⁰ From this we understand that a curse is only effective when it is given rightfully. If the one cursed is not worthy of being cursed then it is not effective.

²¹ If they did good, they have been rewarded. We have no right to abuse such people. If they did bad, they have been punished. We do not need to speak ill of them now.

CHAPTER 5

THE IMPERMISSIBILITY OF MENTIONING THE DISPUTES OF THE COMPANIONS

Many researchers have mentioned that it is impermissible to mention the disparity between the companions as this may cause one to have an abominable assumption about some companions. This is supported by another *hadith* which states —

لَا يُبَلِّغُ أَحَدٌ مِنْ أَصْحَافِ عَنْ أَحَدٍ قَيْمَةً أَحَبٌ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمٌ الصَّدْرُ

“None should complain to me about my companions as I wish that when I go to any of you my heart is clean.”²² (Abū Dawūd, Sunan, 4860)

Imām Abū Layth as states that Imām Ibrāhīm al-Nakhaī as was questioned regarding the battles which took place between the companions. He replied, “This is the blood which Allāh swt has protected our hands from. Do you now wish to sully your tongues by its mention?”

The *ahl al-sunnah* has only made mention of these occurrences in

²² I.e. the Messenger of Allāh swt does not wish to have any bad assumptions regarding anyone of his companions. If there has been a dispute between any of the companions they have been ordered to not gossip about this between themselves. How then can it be permissible for us to discuss the disputes?

²³ Therefore, it will be stubborn and ignorant of someone to reject them.

²⁴ Which are weak in terms of being established.

²⁵ To contradict a definitive proof a definitive proof is required. Anything less should not be brought into consideration.

CHAPTER 6

A BRIEF NARRATIVE OF THE DIFFERENCES

BETWEEN THE COMPANIONS

It has been established by many narrations that when the people of Egypt arrived in al-Madīnah al-Munawwarah they requested Sayyiduna 'Uthmān ibn 'Affān رض to dismiss 'Abdullāh ibn Abī Surh from the leadership of Egypt and appoint Muḥammad ibn Abī Bakr رض the leader instead. Sayyiduna 'Uthmān رض accepted their request. Upon witnessing this the minister of Sayyiduna 'Uthmān رض, Marwān ibn Ḥakam, wrote to 'Abdullāh and told him that when these people come to you, kill them! Upon returning the people of Egypt met the messenger ^{٢٦} and took the letter from him. They opened it and to their amazement the letter was from Sayyiduna 'Uthmān رض, with his stamp. The climax of this ^{٢٧} was that the messenger was the servant of Sayyiduna 'Uthmān رض and he was riding the camel of Sayyiduna 'Uthmān رض. ^{٢٨} The people of Egypt immediately returned and lay siege to the house of Sayyiduna 'Uthmān رض. Sayyiduna 'Uthmān رض commanded the companions not to fight them. His objective was to save the people from unrightful killing ^{٢٩} and wished for martyrdom regarding which he was given glad tidings from the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ^{٣٠} Thereafter, the people of Egypt martyred Sayyiduna

Bakr رض, Sayyiduna 'Umar رض and Sayyiduna 'Uthmān رض and suddenly it began to tremble. The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said "Steady! Verily upon you is a messenger, a *siddiq* and two martyrs." In this the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave glad tidings to Sayyiduna 'Umar رض and Sayyiduna 'Uthmān رض of martyrdom. ^{٣١} They appealed to Sayyiduna 'Ali رض as he had now come into power.

^{٣٢} This is the legal judgement stated in the Holy Qur'ān that if someone murders a Muslim, he will be handed over to the family members of the one killed. If they wish, they may have him killed in revenge and if they wish, they may forgive him and take blood money in return.

^{٣٣} Sayyiduna 'Ali رض had just come into power. If the first thing he did was to have all those killed that were part of the siege, it would cause chaos. The people of Sham would have come to battle. This would prevent the caliphate from being established in an efficient manner. Therefore, Sayyiduna 'Ali رض contemplated and made an independent judgement (*ijtihad*) that it is in favour of everyone to delay the requital (*qisāṣ*) for some time. Once everything has settled, then it will be appropriate to take the requital.

^{٣٤} This is because Sayyidatuna 'Aishah رض and the other companions felt that Sayyiduna 'Ali رض was trying to avoid the requital and had sided with the murderers. Sayyidatuna 'Aishah رض had also contemplated and formed an independent judgement. This was that the requital of Sayyiduna 'Uthmān رض's martyrdom is an obligation. Therefore, we must do whatever it takes to establish it. From this it is clear that both parties were in favour of the requital.

'Uthmān رض and pledged fealty to Sayyiduna 'Ali رض.

^{٢٦} The one delivering the letter to 'Abdullah.

^{٢٧} I.e. the climax of their amazement.

^{٢٨} I.e. they had no reason to think that this was a plot against Sayyiduna 'Uthmān.

^{٢٩} As in reality they only lay siege to his house after seeing the letter.

^{٣٠} Once the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ climbed Mt. Uhud with Sayyiduna Abū

Whatever was predestined would most definitely take place.³⁵

CHAPTER 7

A MUJTAHID IS BLAMEFREE UPON BEING MISTAKEN

Sayyiduna Talhah رض, Sayyiduna Zubayr رض and Sayyidatunā 'Aishah رض met Sayyiduna 'Alī رض^{۲۶} in battle near Basra. In this battle Sayyiduna Talhah رض and Sayyiduna Zubayr رض were martyred and the reigns of the camel of Sayyidatunā 'Aishah رض were cut. For this reason the battle is known as the Battle of Jamal (Camel). Sayyidatunā 'Aishah رض was respectfully returned to al-Madinah al-Munawwarah. Later on, a battle took place between Sayyiduna Mu'awiyah رض and Sayyiduna 'Alī رض at Siffin, near the River Euphrates. This continued for some time and then an agreement was formed which was similar to a conciliation.

It has been established by a *marfu' hadith* which has an authentic chain of transmission that when a leader makes a decision according to his independent judgement, if the decision is correct, he will receive two rewards and if it is incorrect, he receives one reward.^۷ This *hadith* has been transmitted in Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Musnad of Imām Ahmad, Sunan Abu Dawūd, Sunan al-Nasā'ī and Sunan al-Tirmidhī on the authority of Sayyiduna Abū Hurayrah رض. Furthermore, Imām al-Bukhārī رض, Imām Ahmad رض, Imām al-Nasā'ī رض, Imām Abu Dāwūd رض and Imām ibn Mājah رض transmit this on the authority of Sayyiduna 'Abdullāh ibn 'Umar رض and Sayyiduna 'Abdullāh ibn al-'Āṣ رض. In addition, this very narration has been transmitted by Imām al-Bukhārī رض on the authority of Abū Salamah also!

There are two rewards for a correct independent judgement and one reward for a mere independent judgement. All four

^{۳۵} If correct, he will receive one reward for trying^۷ to make a decision for the betterment of the people and one for being right. If incorrect, he will receive one reward for trying. Allah ﷻ shall not punish him for being wrong. Rather, he will be completely blame-free. The scholars have stated that it is necessary for one to be worthy of making an independent judgement i.e. he must have enough knowledge to do so. If someone forms an independent judgement, whilst being unworthy of doing so, and this leads to an incorrect result, he will be blameworthy in this case. Similarly, if someone formed an independent judgement for negative purposes, he will be blameworthy.

^{۳۶} The battles were predestined. Therefore, they would have taken place in any situation. This "misunderstanding" was an apparent cause.

^{۲۶} The dispute was not solved and it eventually lead to a battle.

him to be the greatest forgiver.' I then beseeched, 'How were the people of the river (i.e. the *khawārij*) treated?' It was answered, 'They are in strict conditions.'³⁸

companions³⁹ were independent judges⁴⁰ in this battle. However, their judgement was incorrect⁴¹. Whereas Sayyiduna 'Aṭṭāl⁴² judgment⁴³ was correct. It has been well established in the principles (of *fīqh*) that an independent judge must act according to his own judgement in any case⁴⁴. In this case there is no accusation upon the independent judge himself or those who followed him. Therefore, those that were martyred in this battle and those that killed are both people of paradise. All praise is to Allah⁴⁵.

Imām ibn Sa'd⁴⁶ narrates from Sayyiduna Abī Maysarāh 'Amr ibn Sharahbil⁴⁷ who said, 'I saw in my dream as though i have entered paradise and therein are beautiful domes. I beseeched, 'To whom do these domes belong?' It was answered, 'These domes belong to Kīlā⁴⁸ and Hawshab. These two were martyred whilst fighting in army of Sayyiduna Mu'awiyah⁴⁹'. I asked them, 'Where are 'Ammār, Yasir and their companions?' They answered, 'They are here, in front'. I said, 'Some of them killed the others though?' It was said, 'When they met with their Lord, they found

³⁸ Sayyiduna 'Āishah⁵⁰, Sayyiduna Tālibah⁵¹, Sayyiduna Zubayr⁵² and Sayyiduna Mu'awiyah⁵³.

³⁹ The blessed companions of the Messenger of Allah⁵⁴ accepted them as *mujahid* (independent judges). A *hadīth* will be quoted soon in support of this.

⁴⁰ As mentioned previously, they are not blameworthy at all. They will receive one reward.

⁴¹ Which was to delay the requital for a while.

⁴² Whether it coincides with the judgement of another *mujahid* or is in contrary to it. This is because if he follows another *mujahid* whilst believing his judgement to be incorrect, he will be blameworthy for following the incorrect knowingly.

CHAPTER 8

VIRTUES OF LADY 'ĀISHAH

possess its knowledge.”⁴⁴ (al-Tirmidhī, Sunan, 3883)

It has been narrated on the authority of Sayyidunā Abū Musā al-Ash'arī رضي الله عنه directly from the Messenger of Allah صلوات الله عليه وآله وسلامه who said —

فَضْلُّ عَائِشَةَ عَلَى النِّسَاءِ كَفْضُلِ الْمَرْدِيْدِ عَلَى

سَابِرِ الطَّعَامِ

“The greatness of Sayyidatunā 'Āishah رضي الله عنها over the rest of the women is like the greatness of *tharīd* over all other foods.”⁴⁵ (al-Bukhārī, Ṣaḥīḥ, 3770)

Sayyidunā Abū Musā al-Ash'arī رضي الله عنه narrated —

مَا أَشْكَلَ عَلَيْنَا أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيدٌ قَطْ قَسَالْتَا عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا إِلَّا وَجَدْنَا عِنْدَهَا عِلْمًا

“When we, the companions of the Messenger of Allah صلوات الله عليه وآله وسلامه, would ever face a difficulty in understanding a *hadīth* we would ask Sayyidatunā 'Āishah رضي الله عنها. We found her to

يَا عَائِشَةُ سِيرْكُونْ سِيرْكُونْ بِسْوَارِكْ الْعِلْمَ وَالْقُرْآنَ

“O 'Āishah, very soon your ornaments will be knowledge and the Qur'ān.” (Ahmad, Musnad)

It has been narrated on the authority of Sayyidatunā Umm Hāni رضي الله عنها directly from the Messenger of Allah صلوات الله عليه وآله وسلامه who said —

إِنَّهُ لَتَهْوِيْنُ عَلَى الْمَوْتِ إِلَيْيَ رَأْيِيْلَكِ رَوْجَجِيْ فِي
الْجَنَّةِ وَفِي رِوَايَةِ هُوَنِ عَلَى الْمَوْتِ إِلَيْيَ رَأْيِيْتِ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي الْجَنَّةِ

“O 'Āishah, seeing you as my wife in paradise makes death easier for me.” In another narration, “Death has been made easy for me as I have seen 'Āisha in paradise.”⁴⁵ (Ahmad, Musnad)

⁴³ “*Tharīd*” is a type of food which consists of small pieces of chappati mixed with meat curry. In a narration it has been stated that this will be the food of the people of paradise. The Arabs would prefer this over all other foods. The Messenger of Allah صلوات الله عليه وآله وسلامه would eat this with much pleasure.

⁴⁴ Sayyidatunā 'Āishah رضي الله عنها possessed one of the most deepest insight in *hadīth* interpretation.

⁴⁵ The Messenger of Allah صلوات الله عليه وآله وسلامه had immense love for Sayyidatunā 'Āishah رضي الله عنها. Knowing that she will enter paradise was a means of comfort for him.

It has been narrated on the authority of Sayyidatuna 'Āishah رضي الله عنها who said — directly from the Messenger of Allāh صلوات الله عليه وآله وسالم

يَا عَائِدَةُ هَذَا جِبْرِيلٌ يُشَرِّيكُ اللَّهَمَ قُلْتُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ

“O 'Āishah, Jibril sends salutations upon you. I replied, “May salutations and the blessings of Allāh be upon you too.”⁴⁶ (al-Bukhārī, Ṣahīh, 6235)

Sayyidatuna 'Āishah رضي الله عنها stated, the Messenger of Allāh صلوات الله عليه وآله وسالم said to me —

إِرْثَيْكَ فِي الْكَنَّامِ كَلَّا تَأْلِمَ يَبْعَثُ بِكَ الْكَلَّا
فِي سَرْقَةٍ مِّنْ حَرِيرٍ فَقَالَ لِي هَذِهِ إِمْرَأَتُكَ
فَكَسَفَتُ عَزْنَ وَجْهِيَ الْقَوْبَ فَلَذَا أَنْتَ هَيَّ
فَقُلْتُ إِنْ يَكْسِنْ هَذَا مِنْ عَنْدِ اللَّهِ مَا زَيْدَهُ
فِي الْمَنَامِ يُضَيِّبُهُ

The group of Sayyidatuna Umm Salamah رضي الله عنها said to her, “Please speak with the Messenger of Allāh صلوات الله عليه وآله وسالم and request him to inform his companions that if they wish to send gifts then they should send them wherever he is.” The Messenger of Allāh صلوات الله عليه وآله وسالم said, “Do not hurt me regarding 'Āishah رضي الله عنها for verily I do not receive revelation in any blanket besides the blanket of 'Āishah رضي الله عنها. ” Sayyidatuna Umm Salamah رضي الله عنها said, “O Messenger of Allāh صلوات الله عليه وآله وسالم, I seek forgiveness from Allāh صلوات الله عليه وآله وسالم for hurting you.” Then the group of Sayyidatuna Umm Salamah رضي الله عنها summoned Sayyidatuna Fātimah رضي الله عنها and sent her in the court of the Messenger of Allāh صلوات الله عليه وآله وسالم. The Messenger of Allāh صلوات الله عليه وآله وسالم said, “O Fātimah, do you not prefer that which I prefer?” She replied, “O Father, whatever you prefer is what I prefer.” So the Messenger of Allāh صلوات الله عليه وآله وسالم said, “This is what I prefer.”⁴⁷ (al-Bukhārī, Ṣahīh, 2581)

what I saw in my dream shall be the case.”⁴⁸ (al-Bukhārī, Ṣahīh, 5078)

“I saw you in my dream for three nights. An angel would wrap you in silk and present you. Thereafter he would say this is your wife. I removed the cloth from your face and indeed it was you.” I said, “If this is from Allāh صلوات الله عليه وآله وسالم then

⁴⁷ i.e. the Messenger of Allāh صلوات الله عليه وآله وسالم admired this dream.

⁴⁸ It was a custom that the blessed companions would bring gifts for the Messenger of Allāh صلوات الله عليه وآله وسالم. The Messenger of Allāh صلوات الله عليه وآله وسالم would exercise justice have been commanded.

Note — Someone may think that presenting narrations of Sayyidatuna 'Āishah رَضِيَ اللَّهُ عَنْهُ pertaining to her own virtues is of no benefit. However, this assumption is incorrect as the first *hadīh* is a great virtue and acts as an establisher, substantiator and a certifier of all the other narrations.⁴⁹

CHAPTER 9 VIRTUES OF SAYYIDUNA TALHAH

The author of *Mishkāt* states, "He was Talhah bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ whose epithet was Abā Muḥammad al-Qarashī. He accepted Islam in its early stages and took part in every battle other than the Battle of Badr. He was not present in this battle because the Messenger of Allāh ﷺ had sent him alongside Sayyiduna Sa'īd bin Zayd رَضِيَ اللَّهُ عَنْهُ to search for the caravan of the Quraysh. In the battle of Uhud he was wounded 24 times. Some have stated 75 times and some have said that the total number of wounds from arrows and spears was 75. However, Imām al-Tirmidhi رَضِيَ اللَّهُ عَنْهُ narrates that upon his body were more than 80 wounds. He was martyred on the 20th of Jumād al-Ukhrā 36 AH and was laid to rest in Basra. At the time he was 64 years of age. Imām al-Nawawī رَضِيَ اللَّهُ عَنْهُ mentions that he left the battle and fell into the enemy ranks as he was hit by an arrow which lead to his demise. It has been said that this arrow was fired by Marwān bin Ḥakam.

Imām al-Bukhārī رَضِيَ اللَّهُ عَنْهُ narrates on the authority of Sayyiduna 'Umar رَضِيَ اللَّهُ عَنْهُ that —

يُوْقِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاضٌ عَنْ طَلَحَةَ وَرَبِيعَ

most love for Sayyidatuna 'Āishah رَضِيَ اللَّهُ عَنْهُ. When the companions realised this, they began to bring their gifts mainly on the day the Messenger of Allah ﷺ was residing at Sayyidatuna 'Āishah رَضِيَ اللَّهُ عَنْهُ home.

49 Even if all the narrations in virtue of Sayyidatuna 'Āishah رَضِيَ اللَّهُ عَنْهُ were narrated by herself, there should be no objection as we should have a good presumption regarding a believer-let alone the mother of believers.

"At the time of the demise of the Messenger of Allah ﷺ, he was pleased with Sayyiduna Talhah رَضِيَ اللَّهُ عَنْهُ and Sayyiduna Zubayr رَضِيَ اللَّهُ عَنْهُ." (al-Bukhārī, Ṣaḥīḥ)

Imām Muslim ^{رض} narrates on the authority of Sayyidunā Abū Hurayrah ^{رض} who said —

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى
جَرَاءٍ هُوَ أَبُو بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلَى
وَطَلْحَةَ وَرَبِيعَ الرَّحْمَنِ فِي الْجَنَّةِ وَسَعَدٌ
وَالصَّخْرَةَ قَفَالْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ
سَلَّمَ إِهْدَا قَهْمًا عَلَيْكَ إِلَّا يَتَّبِعُ أَوْ صَدِيقَيِّ أَوْ
شَهِيدَيِّ

أَبُو يَكْرِرٍ فِي الْجَنَّةِ وَعُمَرٌ فِي الْجَنَّةِ وَعُثْمَانٌ
فِي الْجَنَّةِ وَعَلَى فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَ
رَبِيعُ الرَّحْمَنِ فِي الْجَنَّةِ وَسَعَدٌ
بْنُ أَبِي وَقَاصِ فِي الْجَنَّةِ وَسَعِيدُ بْنُ زَيْدٍ فِي
الْجَنَّةِ وَإِبْرَيْنُ الْجَرَاجَ فِي الْجَنَّةِ

Messenger of Allāh ^{صلی الله علیہ وسلم} said —

"The Messenger of Allāh ^{صلی الله علیہ وسلم} was on Mt. Hira'. Sayyidunā Abū Bakr ^{رض}, Sayyidunā 'Umar ^{رض}, Sayyidunā 'Uthmān ^{رض}, Sayyidunā 'Alī ^{رض}, Sayyidunā Talhah ^{رض} and Sayyidunā Zubayr ^{رض} were accompanying him. Suddenly, the mountain began to shake so the Messenger of Allāh ^{صلی الله علیہ وسلم} said 'Stay calm! Upon you are none other than a messenger, a ḥāfiẓ and martyrs.'^{۵۰} (al-Mu'awiyah, 2417)

"Abū Bakr ^{رض} is in paradise, 'Umar ^{رض} is in paradise, 'Uthmān ^{رض} is in paradise, 'Alī ^{رض} is in paradise, Talhah ^{رض} is in paradise, Zubayr ^{رض} is in paradise, 'Abd al-Rahmān ^{رض} is in paradise, Sa'īd bin Zayd ^{رض} is in paradise and ibn Jarrāh ^{رض} is in paradise." ^{۵۱} (al-Tirmidhī, Sunan, 3747)

Imām Ahmad ^{رض} and Imām al-Tirmidhī ^{رض} have narrated on the authority of Sayyidunā Zubayr ^{رض} who said —

كَانَ عَلَى الرَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِرْعَانَ يَوْمَ
أَحَدٍ فَنَهَضَ إِلَى الصَّخْرَةِ قَلْمَنْ يَسْجُعُ فَقَعَدَ طَلْحَةُ
تَحْتَهُ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ فَسَبَعَتْ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَوْجَبَ طَلْحَةَ

^{۵۰} In this narration the other companions have been given glad tidings of martyrdom.

^{۵۱} These ten individuals are known as the al-Asħarah al-Mubashsharah.

"In the Battle of Uhud, the Messenger of Allāh ﷺ had two suits of armour. He attempted to climb the mountain but did not manage to do so. Seeing this, Sayyiduna Talha رضي الله عنه sat below the Messenger of Allāh ﷺ until he managed to climb it. Thereafter, I heard the Messenger of Allāh ﷺ proclaim, 'Paradise has become incumbent for Talhah رضي الله عنه.' " (al-Tirmidhi, Sunan, 3738)

Imām al-Tirmidhi روى على النسخة على الأرض من أحب أن ينظر إلى رجل يمشي على الأرض وقد قضى نحبه فلنيظر إلى هذا "The Messenger of Allāh ﷺ looked towards Sayyiduna Talhah bin 'Ubaydullāh رضي الله عنه the one who wishes to look at a person walking on this earth who has fulfilled his vow then he should look at him." (al-Tirmidhi, Sunan, 3739)

Imām al-Tirmidhi روى و Imām al-Hakim روى narrate on the authority of Sayyiduna Jābir رضي الله عنه who said —

مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى شَهِيدٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ فَلْيَنْظُرْ إِلَى طَلْحَةَ بْنِ عَبْدِ اللَّهِ "The one who wishes to see a martyr walking

on the face of this earth then he should look at Talha bin 'Ubaydullāh رضي الله عنه."

Imām ibn Mājah روى narrated on the authority of Sayyiduna Jābir رضي الله عنه. Also Imām ibn 'Asākir روى narrates on the authority of Sayyiduna Abū Hurayrah رضي الله عنه and Sayyiduna Abū Sa'id رضي الله عنه, they all said —

طَلْحَةُ شَهِيدٌ يَمْشِي عَلَى الْأَرْضِ

"Talhah رضي الله عنه is a martyr walking upon the face of the earth." (Ibn Mājah, Sunan, 127)

Imām al-Tirmidhi روى و Imām ibn Mājah روى narrate on the authority of Sayyiduna Mu'awiyah رضي الله عنه. Alternatively, Imām ibn 'Asākir روى narrated on the authority of Sayyidatuna 'Āishah رضي الله عنها they said —

طَلْحَةُ مِسْنَ قَضَى نَحْبَهُ

"Talhah رضي الله عنه is from those that have fulfilled their vow." (al-Tirmidhi, Sunan, 3740)

Imām al-Tirmidhi روى transmitted a *hasan*, *gharīb* narration on the authority of Sayyiduna Talhah رضي الله عنه who said, "The blessed companions of the Messenger of Allāh ﷺ said to an ignorant bedouin, 'Ask the Messenger of Allāh ﷺ who are the ones that have fulfilled their vow?' (The companions asked the bedouin to ask the Messenger of Allāh ﷺ as they did not have the courage to question him out of awe and the ultimate respect and reverence

they possessed for him.) Therefore, the bedouin asked. However, the Messenger of Allāh ﷺ avoided the question. He asked again, the Messenger of Allāh ﷺ avoided it again. The third time he asked, the Messenger of Allāh ﷺ still did not reply. Just now I (Talhah ﷺ) appeared from the door of the Masjid wearing a green garment. Upon seeing me the Messenger of Allāh ﷺ asked, 'Where is the one who was questioning about those that have fulfilled their vow?' The bedouin said, 'O Messenger of Allāh ﷺ, it was me.' The Messenger of Allāh ﷺ said, 'This person² is from those that have fulfilled their vow.'

Imām al-Tirmidhī و and Imām al-Hākim و narrate on the authority of Sayyiduna 'Alī ؓ who said —

ظَلْحَةُ وَ الرَّبِيعُ جَازَايِ فِي الْجَنَّةِ

"I heard with my own ears the Messenger of Allāh ﷺ say 'Talhah ﷺ and Zubayr ؓ are my neighbours in paradise.'" (al-Tirmidhī, Sunan, 3741)

Imām al-Bukhārī و narrates on the authority of Qays bin Hāzim who said —

رَأَيْتُ يَدَ طَلْحَةَ مُسْلَمًا وَقِيْ يَهَا الرَّبِيعَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"I have seen the paralysed hand of Talhah ؓ

which became paralysed on the day of Uhud whilst guarding the Messenger of Allāh ﷺ." (al-Bukhārī, Ṣaḥīḥ, 4063)

Imām al-Bayhaqī و narrates on the authority of Sayyiduna Jābir ؓ who said: On the day of Uhud, everyone had departed from the Messenger of Allāh ﷺ. Only 11 companions from the Anṣār³ and Sayyiduna Talhah ؓ remained besides him. Accompanying them the Messenger of Allāh ﷺ was climbing the mountain. Suddenly, the polytheists surrounded them. The Messenger of Allāh ﷺ proclaimed, "Is there anyone here that shall face them?" Sayyiduna Talhah ؓ exclaimed, "O Messenger of Allāh ﷺ, I am at your service." The Messenger of Allāh ﷺ said, "O Talhah ؓ, you stay here." Then a companion from the Anṣār said, "O Messenger of Allāh ﷺ, I shall face them." He began to fight them. Meanwhile, the Messenger of Allāh ﷺ again attempted to climb the mountain. There, the companion from the Anṣār was martyred. Therefore, the polytheists resumed their pursuit and gained proximity to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ proclaimed, "Is there anyone that shall face them?" Sayyiduna Talhah ؓ exclaimed, "O Messenger of Allāh ﷺ, I am at your service." The Messenger of Allāh ﷺ said, "You stay here."

³ When the companions of Makkah al-Mukarramah migrated with the Messenger of Allāh ﷺ to al-Madinah al-Munawwarah they left behind all their belongings. Life in al-Madinah al-Munawwarah for them was like a new start. The Messenger of Allāh ﷺ made brotherhood between each companion from Makkah al-Mukarramah and one person from al-Madinah al-Munawwarah. The first are from the *muhajirūn* (the migrants) and the second are from the *anṣār* (the helpers).

Thereafter, he said, "O Talhah رض, I hope that me and you are from those about whom the Almighty states —

وَتَرْعَثَا مَا فِي صُدُورِهِمْ مِنْ غَلَٰلٍ إِخْرَائِينَ
سُرِّ مُمَقَّالِيَنَ

"And We will remove all ill-feelings from their hearts—brothers and sisters, on couches facing one another." ^{۱۵} (al-Qur'an, ۱۵:۴۷)

Now, another companion from the Ansār said, "O Messenger of Allāh ﷺ, I am at your service." He began to fight and the Messenger of Allāh ﷺ continued climbing. After marrying that companion the polytheists came in pursuit again. Thereafter, each time the Messenger of Allāh ﷺ would say the same. Sayyiduna Talhah رض would present himself each time. The Messenger of Allāh ﷺ would say, "You remain here." Then a companion from the Ansār would request permission to fight; permission would be granted. Then he also would be martyred fighting like the others. This was until none remained besides the Messenger of Allāh ﷺ, other than Sayyiduna Talhah رض. The polytheists surrounded the Messenger of Allāh ﷺ and Sayyiduna Talhah رض. The Messenger of Allāh ﷺ proclaimed, "Who is there to face them?" Sayyiduna Talhah رض exclaimed, "O Messenger of Allāh ﷺ, I am at your service." Therefore, he fought like the eleven companions before him. During the fight, his fingers were amputated and he said, "Hiss". The Messenger of Allāh ﷺ said "If you said bismillah or mentioned the name of Allāh ﷻ, then verily the angels of Allāh ﷻ would have lifted you into the skies and the people would have watched you." After this, the Messenger of Allāh ﷺ climbed the mountain and met his companions who were gathered.^{۵۴} (al-Bayhaqī, Dala'il al-Nubuwah, ۳/۲۳۶)

Shaykh Nūr al-Haq al-Dehlawī رحمه اللہ mentions in his translation of Ṣaḥīḥ al-Bukhārī that when Sayyiduna 'Alī رض saw Sayyiduna Talhah رض from amongst those that were martyred in the Battle of Jamal, he cried profusely to the extent that his beard was soaked

^{۵۴} Sayyiduna Talhah رض was fearlessly ready to sacrifice his life for the Messenger of Allāh ﷺ.

^{۵۵} Sayyiduna 'Alī رض prayed that on the Day of Judgement all the disputes are decided and he and Sayyiduna Talhah رض can once again be partners.

CHAPTER 10

THE VIRTUES OF SAYYIDUNĀ MUHAMMAD BIN
TALHĀH⁵⁶

Due to him prostrating abundantly he was known as Sajjad. He was born in the era of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ named him Muhammad and blessed him with the epithet Abu Sulaymān.

It has been stated in al-Iṣṭī'āb that he was martyred in the Battle of Jamal. Sayyiduna Talhah رضي الله عنه ordered him to proceed in the battle. Whilst proceeding, his armour got trapped in his feet which led to him remaining stationary. Whenever someone would come to attack him he would say "I give you the pledge of Hāmim"⁵⁷. At last, Aswad 'Unsī attacked him and he was martyred. After that, he read the following couplets —

يَتَبَعُ الْحَقِّ يَنْدَمُ
يَذْكُرُ فِي حِمْمٍ وَالرَّمْحِ شَاجِرٍ فَهَلَا تَلَاهُ حِمْمٌ
قَبْلَ التَّقْدِيمِ

وَأَشْعَثَ قَوَامَ بَيَاتٍ رَبِّهِ قَيْلَ الْأَذْيَ فِيهَا
يَرِيَ الْعَيْنَ مُسْلِمًّا

خَرَقَتْ لَهُ بِالرَّمْحِ حَبِيبِهِ قَيْصِيهِ فَخَرَقَ
صَرِيعًا لِلَّهِدِينَ وَلِلنَّفَعِ

عَلَى غَيْرِ شَيْءٍ إِنَّهُ لَيْسَ تَابِعًا عَلَيَا وَلَمْ

When Sayyiduna 'Alī رضي الله عنه saw him from amongst the martyrs he said, "He was a very beautiful, young man." Then he became sorrowful and sat down. In the narration of Imām al-Dāraqutnī رضي الله عنه it is stated that when Sayyiduna 'Alī رضي الله عنه passed by him he said, "This is Sajjad who was martyred in obedience of his father."

⁵⁶ This is the son of Sayyiduna Talhah bin 'Ubaydullāh رضي الله عنه.

⁵⁷ The verse of the Holy Qur'an.

THE VIRTUES OF SAYYIDUNĀ ZUBAYR

CHAPTER 11

suicide in anger.

Majority of his virtues have been mentioned in the chapter "The Virtues of Sayyiduna Tālḥah".

The author of *Mishkāt* states, "He is Abū 'Abdillāh Zubayr bñ 'Awwām al-Qarashī." His mother, Sayyidatunā Ṣafiyah رضي الله عنها, was the aunt of the Messenger of Allāh ﷺ. He embraced Islam in its early stages at the age of 16. He was tortured using gas so that he would return to idol worshipping. However, he always remained steadfast. He partook in all the battles with the Messenger of Allāh ﷺ. He was the first person to unsheathe his sword to fight in the way of Allāh ﷺ. He remained with the Messenger of Allāh ﷺ in the Battle of Uhud also. 'Amr bin Jarmūz martyred him at a place called Safawān, Basra. At the time of his martyrdom he was 64 years of age. At first he was laid to rest in the valley of Sabī. Later on, his blessed grave was excavated and he was taken to Basra. This is where his blessed grave is known to be now.

It has also been narrated that Sayyiduna Zubayr رضي الله عنه returned from a battle and was performing his prayer. He was then martyred in this state. Looking at the sword of Sayyiduna Zubayr رضي الله عنه, Sayyiduna 'Alī رضي الله عنه stated, "This sword has guarded the Messenger of Allāh ﷺ on many occasions." Thereafter, he said, "The Messenger of Allāh ﷺ said to me 'Give the killer of ibn Ṣafiyah (Sayyiduna Zubayr رضي الله عنه) glad tidings of Hell.' In reply to this, 'Amr bin Jarmūz said, 'If we fight against you, we are in hell and if we fight in your support, we are in hell?'" Later, 'Amr bin Jarmūz committed

رَبِّيْلِيْ حَوَارِيْ وَإِنْ حَوَارِيْ الرَّبِّيْرِ

"Every messenger has a disciple and my disciple is Zubayr رضي الله عنه." (al-Bukhārī, Ṣaḥīḥ, 3719)

Imām al-Bukhārī رضي الله عنه and Imām Muslim رضي الله عنه narrate on the authority of Sayyiduna Jābir رضي الله عنه that the Messenger of Allāh ﷺ said —

مَنْ يَأْتِيْنِيْ بِشَجَرَيْ الْأَحْرَابِ قَالَ الْرَّبِّيْرِ
لَئِنْ

"Who shall bring me news regarding the infidels on the day of Ahzāb?" Sayyiduna Zubayr رضي الله عنه replied, "I shall." (al-Bukhārī, Ṣaḥīḥ, 2846)

According to the narration in al-Mustadrak of Imām al-Hākim رضي الله عنه, the Messenger of Allāh ﷺ asked on the day of Khandaq, "Who shall bring me news regarding the infidels?" Sayyiduna Zubayr رضي الله عنه stood up.

Imām al-Bukhārī رضي الله عنه, Imām Muslim رضي الله عنه and Imām al-Tirmidhī رضي الله عنه narrate on the authority of Sayyiduna Zubayr رضي الله عنه who reported, the Messenger of Allāh ﷺ asked —

مَنْ يَأْتِينِي بِنْ فِرِيقَةَ فَيَأْتِينِي بِخَبَرِهِمْ
فَإِنْظَلَقْتُ فَلَمَّا رَجَعْتُ جَمْعًا لِرَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْوَيْهِ فَقَالَ إِنِّي وَأُمِّي

“Who shall go to Banū Qurayzah and bring some information?” So I went. Upon my return, the Messenger of Allāh ﷺ gathered his parents and said, “my mother and father are sacrificed for you.”⁵⁸ (al-Bukhārī, Sahīh, 2846)

Imām al-Bukhārī رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَعْلَمُهُ narrates on the authority of Sayyiduna Urwah رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَعْلَمُهُ that the companions of the Messenger of Allāh ﷺ asked Sayyiduna Zubayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَعْلَمُهُ on the day of Yarmūk, “Why do you not attack the infidels? As, if you do, we will attack them too.” Therefore, Sayyiduna Zubayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَعْلَمُهُ attacked them and was subjected to two injuries from a sword on his back. Between these two injuries was the injury he suffered from in the Battle of Badr. I would place my fingers in the wounds when I was a child.⁵⁹ (al-Bukhārī, Sahīh, 3720)

Note — Shaykh Nūr al-Haq al-Dehlawi رَحِيمُهُ states in his translation of Ṣaḥīḥ al-Bukhārī that Yarmūk is the name of a place in Sham (Syria) where the Muslims and the Romans met at battle in the

⁵⁸ This (“my mother and father are sacrificed for you”) is something which the companions would say to the Messenger of Allāh ﷺ. Now, for the Messenger of Allāh ﷺ to say this to Sayyiduna Zubayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَعْلَمُهُ is very significant.

⁵⁹ This may seem a little strange at first. However, for a child to do something like that is not unbelievable.

CHAPTER 12

MERIT 1

THE VIRTUES OF SAYYIDUNĀ MU'ĀWYAH

One should know that the number of companions was approximately 124,000 which is also the approximate number of prophets. However⁶⁰, the virtues of very few have been mentioned in the prophetic narrations⁶¹. As for those blessed companions that do not possess a narration specifically in their virtue, merely being a companion suffices as a virtue⁶². This is because the Holy Qur'añ and the *hadith* emphasise the immense virtuous nature of the company of the Messenger of Allāh ﷺ. It is therefore established that if we do not find a narration in the virtue of so and so companion or we find a small number of narrations, this is in no case a proof of them being less in virtue than the others⁶³. It is for this reason we are mentioning the virtues of Sayyidunā Mu'awiyah رض so we may increase love for him within the hearts of the Muslims.

اللَّهُمَّ عَلِمْ مَعَاوِيَةَ الْكِتَابَ وَالْجِسَابَ وَرَفِيهَ
الْعَدَابَ

"O Allāh, bless Mu'awiyah with knowledge of the book and mathematics and protect him from punishment." (Imām al-Ahmād, *Musnad*, 4/127)

Imām Ahmad رض has narrated this narration in his *Musnad* on the authority of Sayyidunā 'Irbað bin Sāriyah رض. The *Musnad* of Imām Ahmad رض is a very reliable book. Imām Jalāl al-Dīn al-Suyūð رض mentions that all the narrations of the *Musnad* of Imām Ahmad رض are accepted. As for those that are weak, they are close to being *hasan*. Imām al-Suyūð رض further mentions that Imām Ahmad رض said, "If the Muslims differ on an issue, they should refer back to my *Musnad*. If they find it therein, it is good. If not, then it is not a proof." Some have even classified all the narrations of the *Musnad* as *sahīh*. Ibn al-Jawzī has incorrectly classified some *ahādīth* of the *Musnad* fabricated. Bigotry and immoderation was his custom. Imām ibn Hajar al-'Asqalāni رض wrote, "There are no fabricated narrations in the *Musnad* of Imām Ahmad رض and it is better than the four *Sunnas*."

⁶⁰ I.e. despite the great number of companions.

⁶¹ I.e. with specification. As for the virtues of the companions as a whole, there are numerous *ahādīth*. Some have been cited previously.

⁶² Numerous narrations have been cited previously which are inclusive to all the companions, whether they embraced Islam before the conquest or after it.

⁶³ Whether they were Arab or non-Arab. Whether they were young or old.

⁶³ Although there is a difference in the ranks of the blessed companions, this is cannot be the only evidence.

MERIT 2

It has been narrated on the authority of Sayyiduna 'Abd al-Rahmān ibn Abī 'Umayrah رض, who was a *madani* companion⁶⁴ of the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said regarding Sayyiduna Mu'awiyah رض –

اللَّهُمَّ اجْعُلْهُ هَادِيًّا وَ مُهَدِّيًّا وَاهْدِنِيهِ

"O Allāh, make him a guide- someone who is guided and guide people through him." (al-Tirmidhī, Sunan, 3842)

Imām al-Tirmidhī رض has classified this narration *ḥasan*. The book, Sunan al-Tirmidhī, possesses a great rank; to the extent that Shaykh al-Islam al-Harawī رحمهُ اللہ mentions that according to him it is more beneficial than the *Ṣaḥīḥ* of Imām al-Bukhārī رحمهُ اللہ and Imām Muslim رحمهُ اللہ. This is because it makes mention of the different schools of thought as well as reasons for their inferences and arguments. This is something which is not found in the *Ṣaḥīḥ* of Imām al-Bukhārī رحمهُ اللہ and Imām Muslim رحمهُ اللہ. Furthermore, Imām al-Hākim رحمهُ اللہ and al-Khatīb رحمهُ اللہ have unrestrictedly classified all the narrations of *it ṣaḥīḥ*. Imām al-Tirmidhī رض himself mentions that he presented this book to the scholars of Hijaz, Iraq and Khurāsān. He further mentions that the one who has this book in his house it is as though the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is speaking therein.

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"He is correct (according to his personal judgement). He is a *faqīh*." (al-Bukhārī, *Ṣaḥīḥ*,

The commentators have mentioned that *faqīh* refers to a *mujahid*.⁶⁵

There is another narration from Sayyiduna ibn Abī Mulaykah رض who reports that Sayyiduna Mu'awiyah رض performed only one unit of *witr* prayer in the presence of the servant of Sayyiduna ibn 'Abbas رض. Upon witnessing this, the servant went to his master and informed him of the situation. After hearing this, Sayyiduna ibn 'Abbas رض said –

⁶⁵ Therefore in light of the statement of Sayyiduna ibn 'Abbas رض it has been established that Sayyiduna Mu'awiyah رض was a *mujahid*. He had the right to make his own personal judgements. It was not necessary for him to follow the opinion of someone else. Rather, it was necessary for him to contemplate and make his own decisions in matters which required contemplation. Therefore, just how in this case he is blamefree, he is also blame free in terms of the battles that took place.

MERIT 3

It has been narrated on the authority of Sayyiduna ibn Abī Mulaykah رض who reported that it was said to Sayyiduna ibn 'Abbas رض, "Would you not like to say anything to Sayyiduna Mu'awiyah رض as he only performs one unit of *witr* prayer?" Sayyiduna ibn 'Abbas رض replied –

أَصَابَ إِلَيْهِ فَقِيهٌ

3764

"He is correct (according to his personal judgement). He is a *faqīh*." (al-Bukhārī, *Ṣaḥīḥ*,

⁶⁴ A companion that embraced Islam in al-Madīnah al-Munawwarah after the migration.

دَنْهَ قَائِمَةً صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"Abstain from such as he (Sayyiduna Mu'awiyah) has been in the company of the Messenger of Allah ﷺ."

MERIT 4

Sayyiduna ibn 'Abbas رضي الله عنهما was from the distinguished companions He was given the titles: "al-bahr" (the ocean), "hibr al-ummah" (savant of the ummah) and "tarjamān al-qur'an" (interpreter of the Qur'an) due to his extensive knowledge of the Qur'an. The Messenger of Allah ﷺ prayed for an increase in his wisdom and knowledge of the interpretation of the Holy Qur'an. Indeed this prayer was accepted. He was from the notable companions of Sayyiduna 'Ali رضي الله عنهما. He was strongly against the enemies of Sayyiduna 'Ali رضي الله عنهما. Sayyiduna 'Ali رضي الله عنهما sent him to debate the khawārij of Harūriyyah. He therefore debated them till their proofs⁶⁶ were exhausted. If a highly knowledgeable companion like Sayyiduna ibn 'Abbas رضي الله عنهما testifies to the *iijāh*⁶⁷ of Sayyiduna Mu'awiyah رضي الله عنهما and prohibits his servant from speaking against Mu'awiyah رضي الله عنهما and prohibits his servant from speaking against

Sayyiduna Mu'awiyah رضي الله عنهما was the scribe of the Messenger of Allah ﷺ. Imām al-Tabarī رضي الله عنهما mentions in his book, "Khulāṣah al-Siyar", the Messenger of Allah ﷺ had 13 scribes. The four caliphs, Sayyiduna 'Amir bin Fuhayrah رضي الله عنهما, Sayyiduna 'Abdullah bin Arqam رضي الله عنهما, Sayyiduna Ubayy bin Kab رضي الله عنهما, Sayyiduna Thābit bin Qays bin Shammās رضي الله عنهما, Sayyiduna Khalid bin Sa'īd bin al-Āṣ رضي الله عنهما, Sayyiduna Hanzalah bin Rabī' al-Aslāmī رضي الله عنهما, Sayyiduna Zayd bin Thābit رضي الله عنهما, Sayyiduna Mu'awiyah bin Abī Sufyān رضي الله عنهما and Sayyiduna Shurahbīl bin Ḥasanah رضي الله عنهما. Sayyiduna Mu'awiyah رضي الله عنهما and Sayyiduna Zayd رضي الله عنهما were the most persistent.⁷¹

Imām Ahmad al-Qaṣṭalānī رضي الله عنهما has explicitly rejected the statement of those that said, "Inscribing the divine revelation has not been proven for him (Sayyiduna Mu'awiyah رضي الله عنهما)". He states in his own words –

66 This refers to the *khawārij* of the time. One should not think that this includes Sayyiduna Mu'awiyah رضي الله عنهما and his companions as if it did; the previous statements in praise of Sayyiduna Mu'awiyah رضي الله عنهما would be incorrect. As Sayyiduna ibn 'Abbas رضي الله عنهما would have surely debated Sayyiduna Mu'awiyah رضي الله عنهما as according to the opposition Sayyiduna Mu'awiyah رضي الله عنهما was the nemesis of Sayyiduna 'Ali رضي الله عنهما. However, there is no citation regarding this.

67 They have been referred to as proofs as a metaphor. In reality they were nothing but false accusations and misconceptions.

68 The fact that he was a *mujāhid*.

69 i.e. this was the justification of Sayyiduna ibn 'Abbas رضي الله عنهما for prohibiting his servant.

70 i.e. Sayyiduna Mu'awiyah رضي الله عنهما

71 i.e. in comparison to the other scribes, these two were appointed more frequently.

مَعَاوِيَةُ بْنُ أَبِي سَفِيَّانَ يَنْ صَحْرٌ وَلَدُ حَرْبٌ

كَاتِبُ الْوَخْنِ

"Sayyiduna Mu'awiyah رض b. Abi Sufiān b. Ḥarb was the scribe of the Messenger of Allah ص."

MERIT 5

Mulla 'Alī al-Qārī رحمه الله mentions in his commentary of *Mishkāt Sayyiduna* 'Abdullāh bin Mubārak was once asked, "Is Sayyiduna 'Umar bin 'Abdul 'Azīz رض greater than Sayyiduna Mu'awiyah رض?" He replied –

عَبَارٌ دَخَلَ فِي أَنْفِقِ قَرْبَسٍ مُعَاوِيَةَ جِينَ عَزَّرَا فِي
رِكَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ
مِنْ كَذَا مِنْ عَمَرٍ أَبْنِ عَبْدِ الْعَزِيزِ

"The dust which entered the nose of the horse of Sayyiduna Mu'awiyah رض whilst battling besides the Messenger of Allah ص is much greater than 'Umar bin 'Abdul 'Azīz رض."

Understand the level of this praise! You will only truly understand the weight of this statement once you understand the rank of Sayyiduna 'Abdullah bin Mubārak رض and Sayyiduna 'Umar bin 'Abdul 'Azīz رض. Their virtues are plentiful and have been mentioned in the lengthy, historical works of the *hadīth* scholars

To this point, Sayyiduna 'Umar bin 'Abdul 'Azīz رض is known as "Imām al-Hidā" (Leader of Guidance), and the fifth caliph of Islam. Furthermore, the scholars of *hadīth* and jurisprudence accept his statements as a proof. Even more remarkable perhaps is that Sayyiduna Khadr رض would visit him. He was also the first to order for the prophetic narrations to be collated⁷². Now, when Sayyiduna Mu'awiyah رض is even greater than an individual of this kind, how then can you doubt his⁷³ rank?

MERIT 6

Imām al-Bukhārī رحمه الله and Imām Muslim رحمه الله have narrated *ahādīth* from Sayyiduna Mu'awiyah رض provided that they only narrate from *thiqāh* (trustworthy), *dābir* (prudent) and *sadūq* (truthful) narrators.

MERIT 7

The companions and the scholars of *hadīth* praised Sayyiduna Mu'awiyah رض despite the fact that they were most aware of the virtues of Sayyiduna 'Alī رض and were most knowledgeable of the disputes that occurred between them. They are also most truthful in their speech. Imām al-Qastalānī رحمه الله mentions in his commentary of *Ṣaḥīḥ al-Bukhārī* that Sayyiduna Mu'awiyah رض was a possessor of numerous virtues. Also, it is stated in the

⁷² By doing so he has indebted the entire nation of the Messenger of Allah ص. If he were to not do this, it is possible that we would have been deprived of this treasure completely.

⁷³ Sayyiduna Mu'awiyah رض.

Sharḥ of Ṣahīḥ Muslim that he was from the most equitable and distinguished companions. Imām al-Yāfi'i mentioned, "He was very forbearing, kind, political, intelligent and worthy of leadership. He was a man of insight. It was as though he was born to become a leader. The scholars of *hadīth* wrote, "radīyallāhu 'anhu" after his name, without difference, as is their custom for other companions." The statement of Sayyiduna ibn 'Abbas رض in Ṣahīḥ al-Bukhārī has already been mentioned.

Imām ibn Athīr al-Jazārī رحمه اللہ mentions a narration from Sayyiduna ibn 'Umar رض that he said, "After the Messenger of Allah ﷺ, I have not seen anyone more worthy of leadership than Sayyiduna Mu'awiyah رض." Someone questioned, "Not even Sayyiduna Umar al-Fātūq رض?" He replied, "Sayyidunā 'Umar al-Fātūq رض was greater than him. However, Sayyidunā Mu'awiyah رض surpassed him in terms of leadership skills." This statement of Sayyiduna ibn 'Umar رض has been interpreted to mean that Sayyiduna Mu'awiyah رض was emphatically generous and was unique in his generosity. As for some, they have interpreted this to mean that Sayyidunā Mu'awiyah رض was in reality greater than Sayyiduna 'Umar رض in terms of his leadership skills.

Imām Qādī 'Iyād رحمه اللہ mentioned, "Someone once said to Mu'āwiya bin 'Imrān that 'Umar bin 'Abdul 'Azīz رض is more superior than Mu'awiyah رض.' He became angry and said —

لَا يَقُاسُ أَحَدٌ بِصَاحَابَ الْيَتَمِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مُعَاوِيَةً صَاحِبَهُ وَصَهْرَهُ وَكَاتِبَهُ وَأَمِينَهُ

عَلَى وَجْهِ الْمُؤْمِنِينَ

Nobody can be compared to the companions of the Messenger of Allah ﷺ. Sayyiduna Mu'awiyah رض was his⁷⁴ companion, his brother in-law, his scribe and his trustee of the divine revelations.'

MERIT 8

Sayyidunā Mu'awiyah رض has transmitted many narrations. Imām al-Dhahabī رحمه اللہ mentioned: "Sayyidunā Mu'awiyah رض has narrated from the Messenger of Allah ﷺ, Sayyidunā Abū Bakr رض, Sayyiduna 'Umar رض and Sayyidunā Umm Ḥabībah رض. Sayyidunā Abū Dhar رض has narrated from Sayyidunā Mu'awiyah رض despite the fact that he was before him⁷⁵. Similarly, Sayyidunā ibn 'Abbas رض, Sayyidunā Abū Sa'īd رض, Sayyidunā Jarīr رض and a group of companions have narrated from him. From the Tābi'īn: Sayyidunā Jubayr رض, Sayyidunā Abu Idris al-Khawlānī رض, Sayyidunā Sa'īd bin Musayyib رض, Sayyidunā Abu Ṣalīḥ al-Sammānī رض, Sayyidunā Hamān bin Munabbih رض and many others have narrated from him." (al-Dhahabī, Siyar, 3/120)

Imām al-Bukhārī رحمه اللہ has transmitted eight narrations on the authority of Sayyidunā Mu'awiyah رض. We shall mention a few of these narrations here not only to show the rank of Sayyidunā

⁷⁴I.e. the Messenger of Allah ﷺ.

⁷⁵I.e. he embraced Islam before him.

Mu'awiyah ﷺ but, so that his love is ignited in the hearts of the scholars.

Imām Ahmad ﷺ, Imām Abū Dāwūd ﷺ and Imām al-Hakīm ﷺ narrated on the authority of Sayyiduna Mu'awiyah ﷺ directly from the Messenger of Allah ﷺ who said, "The people of the book are divided into 72 sects and this nation shall divide into 73 sects, all of them will be in Hell except one, and that is the *jama'ah*. Then a group shall emerge from my nation which will be overtaken by desires just how rabies overtakes and seizes a person to the extent that it does not leave any vein or joint unpenetrated."⁷⁷ (Abū Dāwūd, Sunan, 2/403)

Imām al-Bayhaqī ﷺ and Imām Abū Dāwūd ﷺ narrated on the authority of Sayyiduna Mu'awiyah ﷺ who said, "I heard the Messenger of Allah ﷺ say —

كُلُّ دَنْبٍ عَسِيَ أَنْ يَغْفِرَهُ اللَّهُ إِلَّا مِنْ مَاتَ مُشْرِكًا أَوْ مَنْ قَاتَلَ مُؤْمِنًا عَمَدًا

"It is possible that Allah ﷺ shall forgive every sin except for the one who died a polytheist and the one who killed a muslim intentionally."⁷⁸ (Ahmad, Musnad, 4/99)

Imām Abū Ya'la ﷺ and Imām al-Tabarānī ﷺ narrated on the authority of Sayyiduna Mu'awiyah ﷺ directly from the Messenger of Allah ﷺ who said —

سَكُونٌ أَكْبَرٌ مِنْ بَعْدِيْ يَقُولُونَ كَلَّا يَرِدُ عَلَيْهِمْ قَوْلُهُمْ يَتَّخَمُونَ فِي الْكَارِيْقَادِمَ الْعَرَدَةِ

"Soon after me there shall be leaders that shall

Sunan, 4888)

Imām Ahmad ﷺ, Imām al-Nasā'i ﷺ and Imām al-Hakīm ﷺ

76 Rabies is an infectious disease of dogs and cats transmitted to humans by a bite etc. It is usually fatal. Similarly, being overtaken by desires is fatal if untreated. Desires make a person blind. One does not bring anything into consideration when fulfilling a desire. Everything else seems meaningless and inexistent. When this happens to a person, it is a fatal sign.
77 If someone begins to pinpoint the deficiencies of people, it will anger them.

The person will lose his respect in their eyes. They shall do such things more frequently just to show that person.

78 Whenever the word "Aṣa" (it is possible that) is used by the Allah, the Almighty, or the Messenger of Allah ﷺ it indicates establishment i.e. this will happen. This is because the Knowledge of Allah ﷺ is complete. There are no doubts. Similarly, seeing as the Messenger of Allah ﷺ only says that which has been revealed to him this will be the case with his speech too. The one who dies a polytheist shall be in hell for eternity. As for the one who killed a Muslim, if he died a Muslim, he will be punished for his sin and then enter paradise. If he died as a non-Muslim, he will be in hell for eternity.

say things which will not be rejected. They shall plunge into hell like monkeys."⁷⁹ (al-Tabarani, Mu'jam, 5444)

Imām al-Tirmidhī narrated on the authority of Sayyiduna Mu'awiyah directly from the Messenger of Allāh who said

مِنْ شَرِبِ الْحَمْرَ قَاجِدُوهُ فَإِنْ عَادَ فِي الرَّأْيَةِ

كَلْتُهُوَهُ

"Lash the one who consumes alcohol and if he does so for the fourth time, execute him."⁸⁰ (al-Tirmidhī, Sunan, 1444)

Imām Abū Dāwūd narrated on the authority of Sayyiduna Mu'awiyah directly from the Messenger of Allāh who said, "Lash the one who consumes alcohol. If he consumes again, then lash him. If he consumes again, then lash him. If he consumes again, then execute him." The order for execution is either for intimidation or it has been abrogated.⁸¹ (Abū Dāwūd, Sunan, 448)

Imām Alhmad narrated on the authority of Sayyiduna 'Alqamah bin Abī Waqqās who said: "I was once near Sayyiduna Mu'awiyah. He repeated what the mu'ādhīn said. However, when the mu'ādhīn said, 'Haya'a 'alaṣ ṣalāh,' he said, 'Lā hawla wa la quwata illā billah.' When the mu'ādhīn said, 'hayya'a 'alal falaḥ,' he said, 'Lā hawla wa la quwata illā billah.' Thereafter, he repeated what the mu'ādhīn said. At last, he said, 'This is how I have heard it from the Messenger of Allāh.'"⁸² (Ahmad, Musnad, 16906)

Imām al-Bukhārī, Imām Muslim, Imām Mālik in his al-Muwatta', Imām Abū Dāwūd, Imām al-Tirmidhī and Imām al-Bayhaqī, all i.e. the order of execution was only given to scare the people as it is proven that an execution of this kind never took place. Another possible reason for it not taking place could be that this command was abrogated (*mansikh*).

al-Nasā'ī رض narrated on the authority of Sayyiduna 'Abdurrahmān رض who said: "I heard Sayyiduna Hāmid رض in the year of *hajj*, whilst he was seated on the pulpit and his hand had a lock of hair in his hand, saying, "O people of Madīnah where are your scholars? I heard from the Messenger of Allah ص that he would forbid this and said that the Banū Israel were destroyed when they adopted this."⁸³ (al-Bukhārī, Ṣaḥīḥ, 3486)

Imām al-Bukhārī رض, Imām Muslim رض and Imām al-Naṣā'ī رض narrated on the authority of Sayyiduna Sa'īd bin Musayyib رض who said, "Once, Sayyiduna Mu'awiyah رض came to al-Madīnah al-Munawwarah and addressed us. He took a lock of hair and said, 'I did not see anyone but the Jews have such locks! When the Messenger of Allah ص came to know of such locks he named them *zūr* (falschhood)." (al-Bukhārī, Ṣaḥīḥ, 3488)

Imām al-Nasā'ī رض narrated on the authority of Sayyiduna Sa'īd al-Maqbarī رض who said: "I once saw Sayyiduna Mu'awiyah رض on the pulpit. He had a lock of female hair and said, 'What has happened to Muslim women that they use such hair? I heard the Messenger of Allah ص say —

أَيُّهَا الْمَرْأَةُ زَادَتْ فِي رَأْسِهَا شَعْرًا لَّيْسَ مِنْ قِبَلِهِ
رَوْرِ بَرِيدٍ فِيهَا

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ
الْغَلُوْطَاتِ

"The Messenger of Allah ص prohibited us from
captious questions."⁸⁴ (Abū Dawud, Sunan,
3656)

⁸³ In this narration hair extensions have been referred to. The women of رض Israel would use hair extensions, despite their prohibition. This was the case of their destruction. Hair extensions indicate displeasure. One is not *happ* with the size or style in which Allah ع has created their hair.

Women that use hair extensions are verily increasing in falsehood." (al-Nasā'ī, Sunan, 8/144)

Imām al-Tabarānī رض narrated on the authority of Sayyiduna Mu'awiyah رض directly from the Messenger of Allah ص who said

"Allāh ع has established truth upon the tongue of Umar and in his heart." (al-Tabarānī, Mujam, 1/339)

Imām Abū Dāwūd رض narrated on the authority of Sayyiduna Mu'awiyah رض who said —

لَمْ يَكُنْ لِلَّهِ حَاجَةٌ إِلَيْهِ مِنْ أَنْ يَعْلَمَ مَا بِكُلِّ الْفَلَكِ

⁸⁴ i.e. from asking scholars very hard question in which they are likely to err. This is when the intention is to show them down. However, if it is a genuine

(mash) of the head, he took a handful of water and poured it into his left hand. He then took his left hand to the middle of his head until water began to drip or was close to dripping. Next, he wiped from his forehead to the back and from the back to his forehead (Abū Dāwūd, Sunan, 124)

Imām Abū Dāwūd ﷺ narrated on the authority of Sayyidah Mu'awiyah رضي الله عنها directly from the Messenger of Allāh ﷺ who said, "Do not precede me in rukū' and sujūd. The time in which I precede you in rukū' and sujūd is redeemed when you rise for the next rakāh. Verily, I have become old."⁶⁵ (Abū Dāwūd, Sunan, 605)

Imām Abū Nu'aym رضي الله عنه narrated on the authority of Sayyidah Mu'awiyah رضي الله عنها directly from the Messenger of Allāh ﷺ who said:

"There was a man who would do indecent acts. He killed 97 people unjustly. One day he met a monk and asked him 'O monk, will the repentance of a person who has killed 97 people unjustly be accepted?' The monk replied, 'No.' So the man killed the monk. He then went to another monk and asked him the same question. The second monk gave the same reply so he killed him as well. He then went to a third monk and asked the same question. He was given the same reply so he killed the third monk too. Finally, he went to

question of one's need, then it should be asked.

⁶⁵ It is a sunnah for the Imām to go into rukū' and sujūd before the followers. Someone may think that this gives the Imām more time in rukū' and sujūd. The Messenger of Allāh ﷺ cleared this doubt by mentioning that although I go into rukū' and sujūd before, I also rise before you. Therefore, the extra portion of time I gained in the start, you redeem that in the end as you rise after me.

Shaykh ibn al-'Arabī رضي الله عنه stated in *al-Futūhat al-Makkiyyah* on the authority of Imām Abū Dāwūd رضي الله عنه who narrated on the authority of Sayyidah 'Abdullāh bint 'Alā' رضي الله عنها who narrated on the authority of Sayyidah Mughirah bint Qurrah رضي الله عنها who said: "Sayyidah Mu'awiyah رضي الله عنها once addressed the people whilst standing at *bāb* Mughirah رضي الله عنها in the masjid and said, 'O people, verily, I saw the moon on so-and-so day and I have preceded you in observing a fast. Therefore, whoever wishes he may do so too. Sayyidunā Mālik bin Mughirah رضي الله عنه inclined towards him and said, 'O Mu'awiyah رضي الله عنها, is this something you heard from the Messenger of Allāh ﷺ or is this a judgement of your own?' He replied, 'I heard the Messenger of Allāh ﷺ say, 'Fast the month and its last night.'⁶⁶

⁶⁶ As to whether he will be punished or rewarded.

⁶⁷ According to the sound opinion the month of Sha'bān and its final nights

Imām al-Bukhārī *رضي الله عنه* narrated on the authority of Hamīd bin 'Abdurrahmān *رضي الله عنه* who said: "Sayyiduna Mu'awiyah *رضي الله عنه* once said whilst delivering a sermon, 'I heard the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* say, 'The one with whom Allah *عَزَّ وَجَلَّ* intends grants them understanding of the religion. Verily, I am only the distributor.⁸⁸ Allah *عَزَّ وَجَلَّ* is the giver. Indeed this nation shall remain established and its divergents shall not harm it until Allah *عَزَّ وَجَلَّ* commands.'" (al-Bukhārī, Ṣaḥīḥ, 3116)

Imām Muslim *رضي الله عنه* narrated on the authority of Mu'awiyah *رضي الله عنه* who mentioned: "I heard the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* say, Verily I am only the treaserer. The one whom I give cheerfully, there will be blessings therein. As for the one whom I give upon request and due to gluttony, it is like the one who eats but is not satiated."⁸⁹ (al-Muslim, Ṣaḥīḥ, 1037)

Imām Muslim *رضي الله عنه* narrated on the authority of Sayyiduna Mu'awiyah *رضي الله عنه* that the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* said, "Do not be

are referred to here. The Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* would fast during the month of Sha'bān also.

⁸⁸ In this statement the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* has not mentioned the object (*maf'ūl*) i.e. what is he the distributor of? Commentators have mentioned that this refers to knowledge as well as war booty. Mulla 'Ali al-Qari *رحمه الله* further develops this point and says that it is possible that this includes the distribution of statuses and wealth too. This is because there is no prevention seeing as there is no specification.

⁸⁹ This shows the immense generosity of the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* as he would never say "no" to anyone. Even if someone asks out of greed, the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* would give. However, he mentions that it will not satiate him as his intention was not sincere.

importunate in asking. Oath on Allah, if one asks from me importunately and I give it unwillingly, there will not be blessings in that which I gave." (al-Muslim, Ṣaḥīḥ, 1038)

Imām Abu Dāwūd *رضي الله عنه* and Imām al-Nasā'ī *رضي الله عنه* narrated on the authority of Sayyiduna Mu'awiyah *رضي الله عنه* who said, "The Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* forbade from riding a leopard⁹⁰ and wearing gold except for a small piece." In another narration, Imām Abu Dāwūd *رضي الله عنه* and Imām al-Nasā'ī *رضي الله عنه* narrated on the authority of Sayyiduna Mu'awiyah *رضي الله عنه* directly from the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* that he said, "Do not ride on silk nor leopard."⁹¹ (Abū Dawūd, Sunan, 411)

Imām al-Nasā'ī *رضي الله عنه* narrated on the authority of Sayyiduna Mu'awiyah *رضي الله عنه* who said, whilst the companions of the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* were gathered near him, "Do you know that the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* forbade wearing gold except for a small piece?" They replied, "Yes indeed." (al-Nasā'ī, Sunan, 8/61)

Imām Abu Dāwūd *رضي الله عنه* narrated on the authority of Sayyiduna Mu'awiyah *رضي الله عنه* who said to the companions of the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, "Do you know that the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* forbade this and riding on leopard skin?" They said, "Yes indeed." He then said, "Do you know that the Messenger of Allah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* forbade the conjunction of *hajj* and *'umrah*?" They replied, "As for this, we did not know." So he said, "This is also a part of them. However, you

⁹⁰ i.e. leopard skin.

⁹¹ i.e. pure silk and leopard skin.

have forgotten.”⁹² (Abū Dawūd, Sunan, 1777)

Imām Muslim ﷺ narrated on the authority of Sayyidunā Mu'awiyah bin Abī Sufyān ﷺ when the *mu'adhin* came and called him for prayer. So he said, I heard the Messenger ﷺ say —

الْعَرَبِيُّونَ أَطْلُلُ النَّاسَ يَوْمَ الْقِيَامَةِ
“On the day of *qiyāmah* the necks of the
mu'adhins will be the highest.”⁹³ (al-Muslim,
Sahīh, 387)

Imām Muslim ﷺ narrated on the authority of Sayyidunā Abī Sa'id al-Jarīdah who said, “Sayyidunā Mu'awiyah ﷺ once came to a group of people in the *masjid* and said to them, ‘What has gathered you?’ They said, ‘We have gathered to make the remembrance of Allāh ﷺ.’ He said, ‘Allāh! Is that the only reason you have gathered?’ They replied, ‘By Allāh, we have not gathered for any other reason.’ He said, ‘Verily, I shall not take an oath from an accusation upon you’⁹⁴. There is nobody who was as close to the

Imām Qādī 'Iyād ﷺ mentioned in *al-Shifa'* that it has been narrated that Sayyidunā Mu'awiyah ﷺ would inscribe the divine revelation in front of the Messenger of Allāh ﷺ. So once he said to him, “Place down the inkpot. Rotate the pen slightly. Write the ‘ba’ straight. Separate the ‘sīn’. Do not make the ‘mīm’ blind”⁹⁵. Write “Allāh” beautifully. Stretch “Rahmān” and write “Rahīm”, delicately.⁹⁶

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⁹² Conjoining between *hajj* and ‘imrah means to perform both without removing the *ihram*. This is a permissible way. The scholars have mentioned that this narration does not prove its impermissibility. Rather, it indicates that it is less virtuous.

⁹³ This is a metaphor. It means that the *mu'adhins* will be distinguished in the crowd of *mālikīshār*, just how someone with a long neck is distinguished in a crowd.

⁹⁴ I.e. taking an oath from someone when there should be no doubt is taken.

MERIT 9

Sayyiduna Mu'awiyah رض was very eager in following the prophetic way.
In رض, Allah عز وجل conceals himself before the needs and poverty of the people and one whom he granted authority in the affairs of the people and concealed رض himself before their needs and poverty.¹⁰¹ Upon hearing this Sayyiduna Mu'awiyah رض appointed a person to make note of the needs of the people.¹⁰² (Abū Dāwūd, Sunan, 2948)

Imām al-Baghawī رحمه الله mentioned in Sharḥ al-Sunnah on the authority of Sayyiduna Abī Mu'īz رض who said: "Sayyiduna 'Amr رض and Sayyiduna 'Abdullāh bin Zubayr رض were seated up whereas, Sayyiduna ibn Zubayr رض remained seated. Sayyiduna Mu'awiyah رض then said, 'The Messenger of Allah صلی اللہ علیہ وسّلّم said —

مَنْ سَرَّهُ أَنْ يَتَمَكَّلْ لَهُ الرِّجَالُ فَلَيَبْرُوْءُ
مَقْعُدَهُ مِنَ الْكَارِ

'The one who wishes for people to stand up for him should make his abode in hell.'¹⁰³ (al-Tirmidhī, Sunan, 2755)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He then said the Messenger of Allah صلی اللہ علیہ وسّلّم forbade arguing, asking questions copiously, wasting wealth, not fulfilling the rights of people, being disobedient to one's mother and burying daughters alive."

Imām al-Tirmidhī رحمه الله, Imām Abū Dāwūd رحمه الله and the *Musnad* of Imām Aḥmad رحمه الله have also transmitted this narration.

In *Sunan* Abū Dāwūd and *Sunan* al-Tirmidhī, it has been narrated on the authority of Sayyiduna 'Amr bin Murrah رض who once said to Sayyiduna Mu'awiyah رض: "I heard the Messenger of Allah صلی اللہ علیہ وسّلّم

It is mentioned in *Sunan* al-Tirmidhī, Sayyiduna Mu'awiyah رض once wrote to Sayyidatuna 'Aishah رض and asked her to advise him briefly. In reply, Sayyidatuna 'Aishah رض wrote, "Peace be ¹⁰¹i.e. the one authorised e.g. leader, i.e. he did not take care of the needs of people.

¹⁰² So that he can make sure the need of each person is fulfilled and in order to act in accordance to the prophetic way.

¹⁰³ Sayyiduna Mu'awiyah رض did not feel insulted as he was aware of the teaching of the Messenger of Allah صلی اللہ علیہ وسّلّم.

upon you. Verily, I heard the Messenger of Allāh ﷺ say—

كَفَاهُ
يَسْخِطُ الْمُؤْمِنَ
مِنَ النَّاسِ
رَضَاءَ اللَّهِ
وَمِنَ الْمُسْكَنِ
اللَّهُ مُؤْمِنَةُ الْمُؤْمِنِ
يَسْخِطُ اللَّهُ وَكَفَاهُ
إِلَى الْمُؤْمِنِ

Imām al-Tirmidhī رَضِيَ اللَّهُ عَنْهُ and Imām Abū Dāwūd رَضِيَ اللَّهُ عَنْهُ narrated on the

contractual agreement between Sayyidunā Mu'awiyah رَضِيَ اللَّهُ عَنْهُ who said, "There was a Romans. Sayyidunā Mu'awiyah رَضِيَ اللَّهُ عَنْهُ was travelling towards them so as to attack them as soon as the agreement is terminated. A person riding a horse/donkey came and said, 'Allāhu Akbar, Allāhu Akbar. It is necessary to fulfill all contractual agreements! Do not fight!' When people looked closely they realised it was Sayyidunā 'Amr bin 'Absah رَضِيَ اللَّهُ عَنْهُ . Sayyidunā Mu'awiyah رَضِيَ اللَّهُ عَنْهُ questioned him in this regard so he said, 'I heard the Messenger of Allāh ﷺ say, 'If there is an agreement between one and a group of people, he should not break the agreement before its due time or it should be infringed equally.'¹⁰³ After hearing this, Sayyidunā Mu'awiyah رَضِيَ اللَّهُ عَنْهُ returned with his companions.¹⁰⁴ (al-Tirmidhī, Sunan, 1580)

Imām Qādī 'Iyād رَضِيَ اللَّهُ عَنْهُ has transmitted a narration in *al-Shūfi*, from which the immense love of Sayyidunā Mu'awiyah رَضِيَ اللَّهُ عَنْهُ for the Messenger of Allāh ﷺ is apparent. He stated, "When Sayyidunā 'Abis bin Rabi'ah رَضِيَ اللَّهُ عَنْهُ went to meet Sayyidunā Mu'awiyah رَضِيَ اللَّهُ عَنْهُ at his

MERIT 10

Sayyidunā Mu'awiyah رَضِيَ اللَّهُ عَنْهُ would command people to follow the *hukm* and would forbid them from acting in contrary to it.

Imām ibn Hajar al-'Asqalānī رَضِيَ اللَّهُ عَنْهُ wrote, "When Sayyidunā Mu'awiyah رَضِيَ اللَّهُ عَنْهُ would come to the holy city of Madinah and would hear something against the prophetic tradition from the jurists, he would say to the people of al-Madinah al-Munawwarah, 'Where are your scholars? I heard the Messenger of Allāh ﷺ say so-and-so and I saw the Messenger of Allāh ﷺ do so-and-so.'"

Imām al-Bukhārī رَضِيَ اللَّهُ عَنْهُ narrated on the authority of Sayyidunā Mu'awiyah رَضِيَ اللَّهُ عَنْهُ who said, "Verily, you people perform a prayer which during the life of the Messenger of Allāh ﷺ we did not see him perform. Moreover, he forbade it i.e. two units of prayer after 'asr."¹⁰⁵ (al-Bukhārī, Ṣaḥīḥ, 5873/766)

Imām Muslim رَضِيَ اللَّهُ عَنْهُ narrated on the authority of Sayyidunā 'Amr bin 'Aṣṭā' رَضِيَ اللَّهُ عَنْهُ who said, "Verily, Nāfi' bin Jubayr sent him to Sa'ib

¹⁰³ I.e. both parties agree to terminate the agreement.

¹⁰⁴ He could have easily continued and made an excuse later on. However, he would never overlook the teachings of the Messenger of Allāh ﷺ.

¹⁰⁵ Another narration in Ṣaḥīḥ al-Bukhārī clashes with this. It has been stated on the authority of Sayyidatuna 'Aishah رَضِيَ اللَّهُ عَنْهَا that the Messenger of Allāh ﷺ would never miss the two units of prayer after 'asr. If this is the case then why

to inquire about something which he saw Sayyiduna Mu'awiyah do in prayer. So he replied, 'Yes, I performed the Jumu'ah prayer with him in Maqṣūrah. When he exited the Jumu'ah and began to perform my prayer. When Sayyiduna Mu'awiyah returned home he called for me and said to me, 'Do not repeat that which you did i.e. continue to perform prayer straight after Jumu'ah without speaking or moving places.'¹⁰⁵ (al-Muslim, Ṣaḥīḥ, 883)

Imām Muslim narrated in his Ṣaḥīḥ

that Sayyiduna Mu'awiyah who said, "Beware of authority of *ahādīth* except for those that were in the era of transmitting *ahādīth*. This is because Sayyiduna Umar would create the fear of Allāh in the hearts of people." (al-Muslim, Ṣaḥīḥ, 1057)

The commentator of Ṣaḥīḥ Muslim stated: "This is in relation to narrating *ahādīth* in abundance without prior investigation and examination. This is because it became customary in the era of Sayyiduna Mu'awiyah for people from the conquered lands of

did Sayyiduna Mu'awiyah say this to the people? First of all, it has been established that the Messenger of Allāh would perform these two units of prayer after 'asr. The reason why Sayyiduna Mu'awiyah said "we did not see him perform" is because the Messenger of Allāh would always perform this in his house. Therefore, the companions had never seen him perform. Furthermore, performing these two units of prayer was a uniqueness of the Messenger of Allāh. Therefore, the companions were not permitted to perform it.

¹⁰⁵ As this is against the prophetic way. One should wait a while or more places in order to create some distinction between the Jumu'ah prayer and four units of *sunnah* prayer.

the people of the book to transmit narrations from their books.¹⁰⁷ For this reason Sayyiduna Mu'awiyah restrained them and commanded them to only transmit those narrations that were in the era of Sayyiduna 'Umar as he was very strict and precise with regards to transmitting *ahādīth*. People were afraid of his awe-inspiring appearance and power. He would demand witnesses being hasty in transmitting *ahādīth*. He would demand witnesses upon transmission which led to *ahādīth* being established and the prophetic way being popular." (al-Nawawi, Sharḥ Muslim, 7/179)

Imām al-Bukhārī narrated on the authority of Sayyiduna Muhammad bin Jubayr bin Murīm who stated: "He was once sat with a group of people from Quraysh besides Sayyiduna Mu'awiyah. Abdullah bin 'Umar narrated the *hadīth*, 'soon there will be a king from Qahtān.' This angered Sayyiduna Mu'awiyah. He stood up, praised Allāh, the Almighty, and said, 'Hereafter, I have come to know that some of you have been transmitting narrations which are not to be found in the Holy Qur'an nor do they trace back to the Messenger of Allāh. They are the ignorant amongst you. Therefore, beware of such as it will misguide you. I heard the Messenger of Allāh say, 'this shall remain the state of the Quraysh.'¹⁰⁸ None of you shall have enmity for them until Allāh marks their foreheads or until they fail to establish the religion."¹⁰⁹ (al-Bukhārī, Ṣaḥīḥ, 3500, 7139)

¹⁰⁷ I.e. people began to transmit narrations taken from the books of the Christians.

¹⁰⁸ I.e. prosperous.

¹⁰⁹ I.e. tampering with *ahādīth* and transmitting narrations without investigation etc.

MERIT 11

A large number of companions followed Sayyiduna Mu'awiyah. For example, Sayyiduna 'Amr bin al-'As, his son, Sayyiduna Mu'awiyah bin Khudayr etc.¹⁰

MERIT 12

Sayyiduna 'Umar appointed Sayyiduna Mu'awiyah as the governor of Syria, despite the fact he was very cautious regards to the positives and the negatives of the governor. Moreover, Sayyiduna 'Uthmān maintained the governorship of Sayyiduna Mu'awiyah and did not dismiss him.¹¹

110 To even lay accusations upon one companion of the Messenger of Allah ﷺ is insolence. Now, those who speak against Sayyiduna Mu'awiyah, they must also have bad assumptions regarding all the companions who supported Sayyiduna Mu'awiyah. If they do, then this way they will be forsaking nearly half the companions. If they do not, then this shows that they are stubborn and are only speaking against Sayyiduna Mu'awiyah due to their wickedness.

111 I.e. he would investigate and examine an individual before giving them any status in the government. Do you think he appointed Sayyiduna Mu'awiyah the governor of Syria without thinking or under pressure? Was there anyone that could pressure Sayyiduna 'Umar al-Faruq?

112 Even if we were to accept that Sayyiduna 'Umar was wrong to appoint Sayyiduna Mu'awiyah, as is the belief of some misguided individuals, would this also be said about Sayyiduna 'Uthmān, the one who maintained the governorship of Sayyiduna Mu'awiyah? If Sayyiduna 'Uthmān did not find him fit for the governorship of Syria, he would have dismissed and replaced him.

MERIT 13

The jurists authorised and approved the independent judgements of Sayyiduna Mu'awiyah.¹²¹³ They would mention his opinion of Sayyiduna Mu'awiyah just as they would mention the opinion of other prominent companions. For example, they would say, "It was the opinion of Sayyiduna Mu'adhdh bin Jabal, Sayyiduna Mu'awiyah that a muslim can be the heir of an infidel." Also, they would mention that Sayyiduna Mu'awiyah said, "Miraj was a virtuous vision." As is narrated by Sayyidatuna 'Aishah also. They would further say, "Doing islam at the two rukn yamani has been narrated on the authority of Sayyiduna Hasan and Sayyiduna Husayn." This has authentically been proven from Sayyiduna Mu'awiyah.

MERIT 14

Sayyiduna Hasan handed the caliphate over to Sayyiduna Mu'awiyah even though there were 40,000 other people with him who had pledged allegiance to him till death¹⁴. If Sayyiduna Mu'awiyah were not worthy of caliphate, the noble grandson would not have handed it to him¹⁵. Rather he would have fought

¹² If he was as the misguided sect believe him to be, would the jurists bring his opinion into consideration?

¹³ He could have handed it to anyone.

¹⁴ If this is not the case, then according to the misguided sect Sayyiduna Hasan was also *ma'sum* (infallible). Would you then class this as a mistake of Sayyiduna Hasan or will you accept that he was correct in handing the caliphate over to Sayyiduna Mu'awiyah?

him like his father did. This will be discussed shortly.

MERIT 15

Sayyiduna Mu'awiyah رض was extremely respectful towards narrations in praise and virtue of the noble kinsfolk. All this indicates his altruism for the truth, despite all the controversy and discord which took place according to the preordainment of the Almighty.¹¹⁶

Imām Abīrahmān رض narrates on the authority of Sayyiduna Mu'awiyah رض who reported, "The Messenger of Allah ﷺ would suckle the lips and tongue of Sayyiduna Hasan رض".¹¹⁷ Verily, Allah ﷻ shall not punish the lips and tongue which the Messenger of Allah ﷻ suckled. (Ahmad, Musnad, 16973)

Mullā 'Alī al-Qārī رحمه اللہ transmitted a narration on the authority of Sayyiduna 'Abdullāh bin Bāridah رض who said, "Sayyiduna Haṣan رض once went to Sayyiduna Mu'awiyah رض's residence. Sayyiduna Mu'awiyah رض said, 'I shall present before you a gift which none before you have received from myself and none after you shall receive.' He then presented 400,000 Dirhams to Sayyiduna Haṣan رض who accepted it."¹¹⁸

¹¹⁶ i.e. he did not reject the great virtue of Sayyiduna Hasan رض because of the battle. Rather, he still praised Sayyiduna Hasan رض and honoured him.

¹¹⁷ This is a loving gesture towards a child.

¹¹⁸ This was to give Sayyiduna Hasan رض a unique status. Why would someone give so much wealth to someone they hate?

It has been narrated in the Musnad of Imām Ahmad رض, "A man once questioned Sayyiduna Mu'awiyah رض regarding an issue. So he replied, 'Ask Sayyiduna 'Alī رض regarding this as he possesses more knowledge than myself.'¹¹⁹ The questioner then said, 'O leader of the believers, I prefer your answer over the answer of Sayyiduna 'Alī رض.' To this Sayyiduna Mu'awiyah رض said, 'This is incorrect'. You are disliking the answer of the one whom the Messenger of Allah ﷻ thought highly of due to his great knowledge. He also said regarding him, 'O 'Alī, your connection to me is like that of Sayyiduna Hārūn رض with Sayyiduna Mūsa رض except the fact that there shall be no messengers after me.'¹²⁰ Furthermore, Sayyiduna 'Umar رض would turn towards him when in a difficult situation.¹²¹ (Ahmad, Musnad, 1/179)

This narration has also been transmitted in other books of *hadīth*. Some consist of additional content also. For example, Sayyiduna Mu'awiyah رض said to the questioner, "Stand! May Allah not allow you to stand."¹²² And that he removed the name of the questioner

¹¹⁹ Is this something you would say about your friend or foe?

¹²⁰ regardless of all the disputes, Sayyiduna Mu'awiyah رض disliked that someone gives preference to him over Sayyiduna 'Alī رض.

¹²¹ This is a clear refutation of the Ahmadiyyah/Qadīriyyah who believe Mīrā Ghulām Ahmad Qādiyānī to be a messenger. The Messenger of Allah ﷻ has made the matter manifest. There is no doubt in this statement. It cannot be interpreted to mean otherwise.

¹²² Therefore, if even Sayyiduna 'Umar رض would turn to Sayyiduna 'Alī رض, it gives you no right to turn to me. You should also go to Sayyiduna 'Alī رض.

¹²³ This is an expression used by the Arabs in the time of anger. The fact that the person came to him and did not go to Sayyiduna 'Alī رض irritated Sayyiduna Mu'awiyah رض greatly. How possibly can someone claim that

from the register.

Also, that he said, "Sayyiduna 'Umar رض would ask questions to Sayyiduna 'Ali رض and would take from him, I have witnessed myself saying, 'Sayyiduna 'Ali رض is here'"¹²⁴

Imām al-Mustaghfirī رض narrated using a chain from himself once going with Sayyiduna Mu'awiyah رض when he said, "I was there was nobody more beloved to me in this world than Sayyiduna 'Ali رض before that which took place between us¹²⁵. Verily, I know that there shall be a leader from his children that shall be better of his time. He has a name in the skies which the people of the skies are aware of. The signs of his era are that there will be an abundance in fertility. Falsehood shall be eradicated and the truth

Sayyiduna Mu'awiyah رض possessed hatred for Sayyiduna 'Ali رض?

¹²⁴ I.e. we have no reason to worry as Sayyiduna 'Ali رض is present. He will solve our problems.

¹²⁵ This does not mean to say he did not possess any love for Sayyiduna 'Ali رض after the disputes. Rather, it means that after the disputes the love decreased. Sayyiduna Mu'awiyah رض is not blameworthy for this decrease. This is because the dispute only took place for the betterment of the Muslims. Both parties had the betterment of the Muslims in mind. Each individual thought that their right and the other is wrong. Therefore, in this situation Sayyiduna Mu'awiyah رض thought that he was right and Sayyiduna 'Ali رض was unjustly siding with the killers. For this reason his love decreased. All this was a error in his independent judgement. Therefore, he is not blameworthy in terms of the dispute nor in terms of the decrease as this was bound to happen. Nevertheless, even after all the disputes he still had love for Sayyiduna 'Ali رض and his children.

shall be revived. It will be an era of pious individuals. Their heads shall be high and they will witness that."¹²⁶

Imām al-Hakim رض and Imām ibn al-Bukhārī رض narrated from his authority of Hisham bin Muhammad رض who narrated from his father, "Sayyiduna Hasan رض would receive a gift of 1,000 Dirhams annually. One year, Sayyiduna Mu'awiyah رض withheld that from Sayyiduna Hasan رض. This caused him extremely straitened circumstances. Sayyiduna Hasan رض said, 'I called for an inkpot so that I may write to Sayyiduna Mu'awiyah رض and remind him about myself. Thereafter, I stopped. Later on, I was blessed to see the Messenger of Allah صلی اللہ علیہ وسّلّد in my dream. He said to me 'O Hasan, how are you?' I said, 'O father, I am good.' I then complained to him about the delay in receiving the money. The Messenger of Allah صلی اللہ علیہ وسّلّد said, 'You called for an inkpot so that you may write to a creation like yourself as a reminder?' I said, 'O Messenger of Allah صلی اللہ علیہ وسّلّد, yes. How else should I go about it?' The Messenger of Allah recited –

اللَّهُمَّ افْذِفْ فِي قَلْبِي رَجَاءكَ وَاقْطُعْ رَجَائِي
عَمَّنْ سِوَاكَ حَتَّى لَا أَرْجُو أَحَدًا غَيْرَكَ اللَّهُمَّ
وَمَا ضَعَفَتْ عَنِي قُوَّتْ وَقَصَرَ عَنِي عَمَّا وَلَمْ
يَنْتَهِ إِلَيْهِ رَغْبَتِي وَلَمْ يَتَلَقَّ مَسَأْلَتِي وَلَمْ يَجِرْ
عَلَى لِسَانِي مِمَّا أَعْطَيْتَ أَحَدًا مِنْ الْأَوَّلِينَ وَ
الْآخَرِينَ مِنَ الْيَقِينِ فَخُصِّنِي يَهْ يَارَبَّ الْعَالَمِينَ

¹²⁶ This is in relation to Imām al-Mahdi رض.

‘O Allāh ﷺ place your hope in my heart and remove from it hope from all others- to the extent that I do not have hope in anyone save yourself. O Allāh ﷺ grant me conviction, save the conviction you granted to those that were first and those that were last, in times when my strength gives up, my actions lack, my aspirations do not reach, my questions do not obtain and my tongue does not flow.’

Sayyidunā Ḥasan ﷺ said ‘By Allāh, I did not even implore using this supplication for a week that Sayyidunā Mu'awiyah ﷺ came with 1,500,000 Dirhams.’ Thereafter, I said, ‘All praise be to Allāh, the One ﷺ who never forgets the ones who remember Him and never rejects their supplication.’ After a while, I was blessed to see the Messenger of Allāh ﷺ in my dream. He said ‘O Ḥasan, how are you?’ I replied, ‘O Messenger of Allāh ﷺ, I am very well.’ I then told him about what happened. So he said, ‘O my son, this is the case of those that have ultimate hope in Allāh and not in creation.’¹²⁷

هو الباب العظيم وولك نوح وباب الله واتقطع الخطاب

Sayyidunā Mu'awiyah ﷺ found these couplets commendable and gave Sayyidunā 'Amr bin al-Āṣ 7,000 gold coins in reward.¹³²

It is stated in *al-Saūiq al-Muhrīqah*: ‘Sayyidunā Mu'awiyah once said to Dīrār bin Hamzah, ‘Describe to me Sayyidunā 'Alī ﷺ.’ He said, ‘Please pardon me’¹³³; Sayyidunā Mu'awiyah ﷺ said, ‘I

Imam Muḥammad bin Maḥmūd mentioned in his book *Nāfi's al-Fumūn*, ‘Sayyidunā 'Alī ﷺ was once mentioned before Sayyidunā Mu'awiyah ﷺ. So he said ‘By Allāh, Sayyidunā 'Alī ﷺ was like a lion when he would summon¹³⁴, he was like the moon

¹²⁷ i.e. the beauty of his face.

¹³⁰ i.e. his immense generosity.

¹³¹ Here, instead of answering the question Sayyidunā Mu'awiyah ﷺ refuted the doubt as to why the question was asked. He said “Leadership is fruitless.” I did not fight him to gain leadership. Why would I do that? “Leadership is fruitless.”

¹³² Are rewards given upon hearing the praise of a friend or a foe?

¹³³ I will not be able to do justice to him.

swear upon you.' So he said, 'By Allāh, the limit

of رضي الله عنه is far away. He was extremely powerful. His say was decisive and his judgement was upright. Fountains of knowledge would gush out from all around him. Wisdom would articulate upon his tongue. He was desolate from the world and its splendour. He was compassionate with the night and its desolation. He was amongst us like one of us. He would wear less and eat less. He would offend him. He would come to us when we would invite him. By Allāh, despite such proximity to him we would not converse with him out of awe. He would respect religious people. He would keep the poor close to him. No mighty person would hope for his support when wrong. No feeble person would lose hope from his support. I saw him in some occasions when night would fall and the stars had seeped away he would profusely cry whilst clinging onto his beard and would be restless like the one who has just been seriously injured and would say, 'O world, go deceive someone else! Go far from the mark! Go far from the mark! I have divorced you thrice and shall never return to you. Your life is short, but your consequences are plenty. Aah! Aah!^{۱۳۴} Provisions are scarce, the destination is afar and the path is dreary.' After hearing this Sayyiduna Mu'awiyah رضي الله عنه began to weep and said, 'May Allāh have mercy upon the father of Hasan رضي الله عنه. By Allāh, he was indeed like that.'^{۱۳۵}

MERIT 16

Ibnan ibn 'Asākir رضي الله عنه narrated using a weak chain of transmission on the authority of Sayyiduna ibn 'Abdul Muttalib رضي الله عنه who said, 'I was once present in the court of the Messenger of Allāh رضي الله عنه. Abu Bakr رضي الله عنه, Sayyiduna 'Umar رضي الله عنه, Sayyiduna 'Uthmān رضي الله عنه and Sayyiduna Mu'awiyah رضي الله عنه were also present and then Sayyiduna Ali رضي الله عنه also came. The Messenger of Allāh رضي الله عنه asked Sayyiduna Mu'awiyah رضي الله عنه, 'Do you love Sayyiduna 'Ali رضي الله عنه?' Sayyiduna Mu'awiyah رضي الله عنه beseeched, 'What will happen thereafter?' The Messenger of Allāh رضي الله عنه said, 'The pleasure of Allāh رضي الله عنه and his forgiveness.' To this Sayyiduna Mu'awiyah رضي الله عنه said, 'We are content with the preordainment of Allāh رضي الله عنه.' This is when the following verse was revealed —

وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلُوا وَلَكِنَّ اللَّهَ يَعْلَمُ مَا يَرِيدُ

^{۱۳۴} Such was his justice that the powerful and the rich would not even expect him to overlook their mistakes and the poor would never lose hope from his equality.

^{۱۳۵} An expression used at the time of agitation and distress.

'Had Allāh willed, they would not have sought one another; but Allāh does whatever He desires' (Qur'añ, 2:253)

Imām Ruyāñī has transmitted this in his *Musnad* on the authority of Sayyidunā Abū Dardā'.¹⁷

The Messenger of Allāh ﷺ said regarding Sayyiduna Hasan رضي الله عنه
أَوْلَى الْأُمَّةِ قَاتِلًا بِالْقُسْطِ حَتَّى يَكُونَ
أَوْلَى مَنْ يَعْلَمُهُ رَجُلٌ مِنْ نَبِيٍّ أَمْ يَعْلَمُ لَهُ يَرِيدُ
أَوْلَى اللَّهِ أَنْ يَصْلِحَ يَهُودَ فِيَّنِينَ عَظِيمَيْنِ
أَوْلَى النَّبِيلِيْنِ

"It is possible that Allāh ﷺ makes peace between two great groups of Muslims through him." (al-Bukhārī, Sahīh, 2704)

Imām al-Bukhārī رضي الله عنه has transmitted this. Details will be mentioned soon.

MERIT 19

The Messenger of Allāh ﷺ said —

أَوْلَى مَنْ يَتَبَرَّلُ سَبَّتَهُ رَجُلٌ مِنْ بَنِي أُمَّةِ يَرِيَّا
أَوْلَى مَنْ يَرِيَّدُ لَهُ يَرِيَّدُ

"The first person to change my way will be a man from Banū Umayyah and he will be known as Yazīd." (Abū Ya'la, Majma' al-Zawa'id, 5/24)

This therefore, shows that Sayyidunā Mu'awiyah رضي الله عنه did not contradict the prophetic way.¹⁷

It has been narrated on the authority of Sayyidunā Abū Hurayrah رضي الله عنه directly from the Messenger of Allāh ﷺ who said, "Seek refuge from Allāh ﷺ from the beginning of the 70th year and from the leadership of children." Imām Abī Ḥamad رضي الله عنه has transmitted this. (Ahmad, Musnad, 2/326)

The 70th year either refers to the 70th year after *hijrah* or the 70th year after the physical departure of the Messenger of Allāh ﷺ. The leadership of children refers to the leadership of Yazīd and the leadership of the children of the Umayyads.

¹⁷ As if he did then the statement of the Messenger of Allāh ﷺ would be proven false. Is this what you believe?

It is well known amongst the layy that one day the Messenger of

Allah ﷺ saw Yazid in the hands of Sayyiduna Mu'awiyah of said, "A person of paradise is holding a person of hell." However, this is not correct. This is because Yazid was born in the caliphate of Sayyiduna 'Uthman ؓ as mentioned by ibn Athir ؓ in his *Jāmi'*.¹³⁸

MERIT 20

MERIT 21

The author of *Mishkāt* mentioned the story of the demise of Sayyiduna Mu'awiyah ؓ. He said, "Sayyiduna Mu'awiyah passed away at the age of 74 in the month of Rajab in Damascus. He suffered from facial paralysis towards the end of his life. He would say, 'if only I were a normal person from Quraysh that lived in Dhī Tuwā and never saw the face of leadership and governorship.'¹³⁹ He possessed the following belongings of the Messenger of Allah ﷺ: a loin cloth, a shawl, a shirt, some hair and some nails. He willed for himself to be given the shirt of the Messenger of Allah ﷺ as a shroud, to be wrapped in the shawl and the loin cloth tied around his waist. The hair and the nails should be placed near his nostrils, on his forehead and on his sides.¹⁴⁰

Imām Mālik ؓ said, "The one who abuses any companion of the Messenger of Allah ﷺ, e.g. Sayyiduna Abū Bakr ؓ, Sayyiduna 'Uthmān ؓ, Sayyiduna Mu'awiyah ؓ or 'Umar ؓ, Sayyiduna 'Amr bin 'Āṣ ؓ etc, or speaks ill about them, is in clear misguidance or even infidelity. If he swears at them he will be killed and if he speaks ill about them he will be given a decreeing punishment." (al-Šawā'iq al-Muhrīqah)

¹³⁸ Which proves that Yazid was born after the physical departure of the Messenger of Allah ﷺ. Therefore, this is impossible.

¹³⁹ He regrets that he was made the governor of Syria. If he were not in such a position, it is possible that he would never have been involved in any of the disputes.

¹⁴⁰ This proves the 'aqidah of the *ahl al-sunnah* regarding the permissibility of taking blessings from the belongings of the Messenger of Allah ﷺ and the pious.

CHAPTER 13

IN REGARDS TO THE RECONCILIATION WHICH

WAS A MIRACLE

It has been narrated on the authority of Sayyiduna Abu Bakrah al-Thaqafi رضي الله عنه who said, "I once saw the Messenger of Allah ﷺ seated on the pulpit and Sayyiduna Hasan رضي الله عنه was besides him. The Messenger of Allah ﷺ would look towards the people once and then once towards Sayyiduna Hasan رضي الله عنه and would say –

إِنَّ أَبْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهُ أَنْ يُصْلِحَ بِهِ يَبْنَ فَقَبَّلَ عَظِيمَتِينِ مِنَ الْمُسْلِمِينَ

'Verily, this son of mine is a leader. It is possible that Allāh ﷺ shall reconcile between two large groups of Muslims through him.'"¹⁴¹ (al-Bukhārī, Ṣaḥīḥ, 2704)

It has also been narrated from him, "The Messenger of Allah ﷺ would lead us in prayer and Sayyiduna Hasan رضي الله عنه would come whilst he was still young. He would sit on the Messenger of Allah ﷺ's back when he would go into prostration. When this would happen, the Messenger of Allah ﷺ would rise very slowly from prostration so that he can place Sayyiduna Hasan رضي الله عنه down gently. The companions once said, 'O Messenger of Allah ﷺ, we see that

'you do not love any child more than you love this child.' The Messenger of Allah ﷺ said –

إِنَّهُ رَبِّكَاتِي مِنَ الْمُؤْمِنِينَ إِنَّ أَبْنِي هَذَا سَيِّدٌ وَعَسَى اللَّهُ أَنْ يُصْلِحَ بِهِ يَبْنَ فَقَبَّلَ عَظِيمَتِينِ مِنَ الْمُسْلِمِينَ

'Indeed, he is my flower from the world. Verily, this son of mine is a leader. Soon Allāh ﷺ shall reconcile between two groups of Muslims through him.'" (Ahmad, Musnad, 20663)

This is the narration of Sayyiduna ibn Abi Hātim رضي الله عنه. Imam Ahmad رضي الله عنه has narrated a prophetic narration very similar to this.

It has been narrated in Jami' al-Uṣūl on the authority of Sayyiduna Hasan al-Basri رضي الله عنه who said, "By Allāh, Sayyiduna Hasan رضي الله عنه confronted Sayyiduna Mu'awiyah رضي الله عنه with a mountainous army. Sayyiduna 'Amr bin al-'Āṣ رضي الله عنه said to Sayyiduna Mu'awiyah رضي الله عنه, 'Verily, I see before myself two armies none of which shall return without attacking the other.' Sayyiduna Mu'awiyah رضي الله عنه said, 'Verily, he is the best of both. Do you not see that if they kill them and they kill them¹⁴², then who will be left to attend the affairs of the Muslims? Who will be left to look after the women? Who will be left to care for the children?' Then Sayyiduna Mu'awiyah رضي الله عنه sent two men from Quraysh, Sayyiduna 'Abdurrahmān bin Samurah رضي الله عنه and Sayyiduna 'Abdullāh bin 'Āmir رضي الله عنه, to Sayyiduna Hasan رضي الله عنه.

¹⁴¹ The Messenger of Allah ﷺ had foretold us that this reconciliation shall take place. This is a miracle of the Messenger of Allah ﷺ and a proof of his knowledge of the unseen.

Therefore, the two went to the court of Sayyiduna Hasan رض and requested a peace treaty. Sayyiduna Hasan رض said to them, 'We, the children of Abdul Mutalib, have received a great share from this fortune. Verily, this nation has caused a great share of blood.'^{۹۳} Therefore, he reconciled." (al-Bukhari, Sahih, 2704) Mullā 'Ali al-Qari رحمه اللہ transmitted a narration from al-dhakhar in his commentary of Mishkat —

Sayyiduna Abū 'Amr رض said: "When Sayyiduna 'Ali رض was martyred, more than 40,000 people pledged allegiance to Sayyiduna Hasan رض. They had all pledged allegiance to Sayyiduna 'Ali رض previously"^{۹۴}. They were very obedient to Sayyiduna Hasan رض. They were more respectful to him than they were to his father. Sayyiduna Hasan رض remained the caliph for seven months in Iraq and Mā Warā al-Nahr, a place in Khurasan. Then one day, he marched towards Sayyiduna Mu'awiyah رض and Sayyiduna Mu'awiyah رض marched towards him. When both armies met at a place in Sawa, Sayyiduna Hasan رض realised that none shall be victorious until they do not wipe out majority of the other. Sayyiduna Hasan رض then wrote to Sayyiduna Mu'awiyah رض that he shall hand the caliphate over to him upon the condition that he does not question anyone from al-Madinah al-Munawwarah, Hijaz or Iraq about that which took place in the time of Sayyiduna 'Ali رض.^{۹۵} Sayyiduna Mu'awiyah رض replied, 'This is not even something to think about. I agree to

all the condition except for Qays bin Siad as wherever I find him I shall sever his tongue and hands.' Sayyiduna Hasan رض then said, 'If this is the case, then I shall not pledge allegiance to you.' Thereafter, Sayyiduna Mu'awiyah رض sent a blank piece of paper to Sayyiduna Hasan رض and said, 'Write down your conditions. I will accept them.' Therefore, the two reconciled and Sayyiduna Hasan رض set a condition that the caliphate will be returned to him after Sayyiduna Mu'awiyah رض. Sayyiduna Mu'awiyah رض agreed to this.

The research scholar, Imām Muhammad bin Muhammad al-Hāfiẓī al-Bukhari رحمه اللہ, famously known as Khwājah Muhammad Pārsā, was an ardent lover of the kinsfolk of the Messenger of Allāh صلی اللہ علیہ وسالہ وآلہ وسالہ. He mentions in his book, *Faṣl al-Khiṭāb*, that Imām al-Nakha'i رحمه اللہ said, 'When Sayyiduna Hasan رض handed the caliphate over to Sayyiduna Mu'awiyah رض, the year became known as Sanah al-Jamā'ah (Year of the Group).'^{۹۶}

A Shī'ite once said to Sayyiduna Hasan رض, 'O the one who has disgraced the believers.'^{۹۷} To this Sayyiduna Hasan رض said, 'Rather, I am the one who has granted honour to the believers. I heard my father, Sayyiduna Ali رض, say 'Do not dislike the leadership of Sayyiduna Mu'awiyah رض as after me it will be his. If you fail to do this, you will see heads falling like colocynth.'"

^{۹۳} i.e. the two major groups of the Muslims reunited.

^{۹۴} They perceived the reconciliation with Sayyiduna Mu'awiyah رض as a disagree. Their hatred for Sayyiduna Mu'awiyah رض is such that they do not think twice before speaking against him and his supporters-whomever it may be. In this case, they even spoke against Sayyiduna Hasan رض.

It has been narrated on the authority of Sayyiduna Mu'āwiyah who said—

بِمَا مَعْوِيَّةٍ إِنْ وَلَيْتَ أَمْرًا قَاتَّى اللَّهُ وَأَعْدَلَ

“O Mu'āwiyah, if you become the governor of affairs then fear Allah and exercise justice.”

Sayyiduna Mu'āwiyah said, “I always thought that I would be tested with governorship because of what the Messenger of Allah said and then one day, I was.” Imām Ahmad and Imām al-Bayhaqī have transmitted this.

ACCUSATIONS AGAINST SAYYIDUNĀ MU'ĀWIYAH AND THEIR REFUTATIONS

One should be familiar that we do not claim infallibility (*iṣmāḥ*) for Sayyiduna Mu'āwiyah or any other companion as only the prophets and angels are infallible. This is their unique quality. This has been discussed in detail in *Ma'rām al-Kalām fī Aqā'id al-Islam*. After understanding this, one should also know that the things which the prophets did due to inattentiveness or under the guise of human nature are known as a “slip/lapse”. It is better to refer to them as “omission of the better”. Therefore, if the companions do something which does not befit them, then this is more than possible⁴⁸. When there was a dispute between the companions which sometimes even led to war-such incidents took place which would leave the reader in bewilderment. However, the way of the *dhikr al-sumāḥ* is that such incidents will be interpreted. If it is not possible to interpret them, it will be necessary to reject them. Similarly, it is necessary to adopt silence and abstain from abuse. This is because the Almighty has promised them forgiveness and goodness.⁴⁹

It has been stated in a prophetic narration, “The hell fire shall not touch the companions and those who object against the disputes

⁴⁸ Even after being so perfect it is possible for prophets and messengers to have a lapse; then why would it not be permissible for companions to have a lapse?

⁴⁹ Therefore, we have no right to speak against them as essentially it would be indirectly objecting against Alālū.

that took place between them have been informed of consequences." Therefore, it is incumbent upon every Muslim to

have a good opinion about the companions and to revere them scholars of hadith and the scholars of principle. We ask, the scholars of the predecessors and to revere them to keep us firm upon this.

A lot of people curse Sayyiduna Mu'awiyah

wisdom behind this is that Sayyiduna Mu'awiyah¹⁵⁰ and maybe the done something wrong and Allah^ﷻ willed for this to be a way of him receiving continuous reward.¹⁵¹

أَن تَكُونُ هُوَ سَيِّئًا وَهُوَ خَيْرٌ لَكُمْ
وَعَمِيْلٌ أَن تَكُونُ هُوَ سَيِّئًا وَهُوَ خَيْرٌ لَكُمْ

"But it may be that you dislike something while it is good for you" (*al-Qur'an*, 22:16)

ACCUSATION 1

Some *hadith* scholars, such as Majd al-Din al-Shirazi¹⁵² in his book *Sif' al-Sa'adah*, mentioned that there is no single authentic narration in the virtue of Sayyiduna Mu'awiyah¹⁵³. Similarly Imām al-Bukhārī placed the *hadith* of Sayyiduna ibn Abi Mūalikah¹⁵⁴ under the heading, "In mention of (Sayyiduna) Mu'awiyah¹⁵⁵" and did not say, "In virtue of," or "In greatness of," as he would do for others.

Answer —

Answer —
Indeed two narrations have already been mentioned. One from the Musnad of Imām Ahmad¹⁵⁶ and the other from Imām al-Tirmidhī¹⁵⁷. If by non-authentic you mean non-established¹⁵⁸ then this is established through *hasan* narrations relative to authentic (*sahīh*) then you should know that many rulings and virtues have been rejected because of that which is known amongst the scholars. Therefore, this accusation is of no harm. If by *sahīh*¹⁵⁹, If by non-authentic you mean non-*sahīh* according to *hadith* terminology, then you should know that many rulings and virtues have been established through *hasan* narrations mentioned in the Musnad of Imām Ahmad¹⁶⁰ and the Sunan of Imām al-Tirmidhī¹⁶¹, they are narrations¹⁶². As for the narrations mentioned in the science of Imām Ahmad¹⁶³ and the Sunan of Imām al-Tirmidhī¹⁶⁴, they are no less than *hasan*.¹⁶⁵ It has been well established in the science of *hadith* that even weak narrations can be accepted when they are linked to virtues let alone *hasan*.

¹⁵⁰ In the chapter on the virtues of Sayyiduna Mu'awiyah¹⁵⁶.

¹⁵¹ i.e. non-existent.

¹⁵² i.e. non-existent.
¹⁵³ Therefore, if you are objecting against the virtues of Sayyiduna Mu'awiyah¹⁵⁶ and saying that they are not *sahīh*, then you should also do so for all the jurisprudential rulings which are proven by non-*sahīh* *ahadith*.

¹⁵⁴ Therefore, you have no reason to object.

commentary on *Sifṭ al-Sā'ādah*.¹⁵⁵

It is as though he accepted what the author said because he did not object and like he objects to him in other places.

The answer to that which Imām al-Bukhārī shows his diversity in expression.¹⁵⁶ This is because he has done the same with Sayyidunā Usāmah bin Zayd رض, Sayyiduna 'Abdullah bin Salām رض, Sayyiduna Jubayr bin Mu'im bin 'Abdullah رض. He has mentioned their virtues under the heading, "In mention of".

ACCUSATION 2

Imām Muslim رض narrated on the authority of Sayyiduna 'Abbas رض who said, "I was once playing with some children. Suddenly, the Messenger of Allāh ﷺ came so I hid behind a door. The Messenger of Allāh ﷺ therefore placed his blessed hand on my back¹⁵⁸ and said, 'Go call Sayyiduna Mu'awiyah رض!' I came and said to the Messenger of Allāh 'He is eating.' The Messenger of Allāh ﷺ again said to me, 'Go call Sayyiduna Mu'awiyah رض!'" I then said, 'He is eating.' To this the Messenger of Allāh ﷺ said, 'May Allāh ﷻ not satiate his stomach.'" al-Muslim, Ṣaḥīḥ, 294)

Answer — These are customary sayings in the Arab culture. For example, Imam Muslim رض has mentioned an entire chapter in his Ṣaḥīḥ. He

said, "Chapter on those whom the Messenger of Allāh ﷺ cursed, rebuked or invoked against them and they were not worthy of this. It shall be a charity and means of reward and mercy for them." He mentioned the above narration in this chapter.¹⁵⁹

He also narrated in that chapter on the authority of Sayyidunā 'Aishah رض directly from the Messenger of Allāh ﷺ who said, "O 'Aishah رض do you know what condition I placed before my Lord? Listen! I said, 'O Allāh, Verily I am only a human. So, make it a charity and means of mercy for all those believers whom I cursed or rebuked.'" (al-Muslim, Ṣaḥīḥ, 2600)

He then narrated on the authority of Sayyiduna Abū Hurayrah رض directly from the Messenger of Allāh ﷺ who said, "O Allāh I take a pledge from you which you shall never break. I am only

¹⁵⁵ I.e. he did not refute this objection.

¹⁵⁶ I.e. he mentions the virtues of various companions using a variety of words e.g. *fada'il, manāqib* and *dhibar*.

¹⁵⁷ Therefore, it has been proven that by saying "in mention of" it does not mean that there are no virtues of Sayyiduna Mu'awiyah رض as if you were to say this then you would have to say this for all the other companions too which have been mentioned in this way. This would be completely incorrect.

¹⁵⁸ In other words slapped him on his back for being mischievous.

¹⁵⁹ This would be used for a mischievous person.

¹⁶⁰ This would be used for a miserly person.

¹⁶¹ Which shows that Sayyiduna Mu'awiyah رض was not worthy of this invocation against him if its literal meaning is intended.

a human. Therefore, all those believers who seek closeness to you on the day of judgement and means of judgement for them.”¹⁶¹

Another narration adds, “O Allāh, I am Muḥammad who gets angry just how other humans get angry.” A human He then narrated on the authority of Sayyidunā Ḥasan from the Messenger of Allāh ﷺ who said, “Verily, I placed my Lord a condition. So I said, ‘Indeed I am only a human I am pleased just how humans are pleased and I am angered just how humans are angered. Therefore, all those whom I invoked from my nation an invocation which they did not deserve, make that a means of purity, a charity and a means of seeking closeness to you on the day of judgement for them.’” (al-Muṣlim, Ṣaḥīḥ, 2603)

Verily, this is exactly what Allāh ﷺ did with Sayyidunā Mu'awiyah رض. He made him a governor in the world which is the highest extent of satiation.¹⁶²

ACCUSATION 3

Imām al-Tirmidhī رحمه اللہ narrated on the authority of Sayyidunā Yusuf bin S'ad رض who said: “When Sayyidunā Ḥasan رض pledged allegiance to Sayyidunā Mu'awiyah رض, a man stood up and said,

Imām ibn al-Āthir رحمه اللہ mentioned in his *al-Jāmi'*, “It was 83 years and 4 months.”

Sayyidunā Ḥasan رض pledged allegiance to Sayyidunā Mu'awiyah رض 90 years after the physical departure of the Messenger of Allāh ﷺ. The Umayyad caliphate came to an end at the hands of Abū Muslim al-Khuhrāsānī. That is a duration of 92 years. If the duration of the caliphate of Sayyidunā ibn Zubayr رض, 8 years and 8 months, is taken away from this, then that leaves us with 1000 months.

It has been narrated from Sayyidunā Imrān bin Husayn رض, “The Messenger of Allāh ﷺ physically departed from this world whilst disliking three tribes: Banū Thaqīf, Banu Hanifah and Banu Umayyah.”¹⁶³ (al-Tirmidhī, Sunan, 3943)

¹⁶¹ Sayyidunā Mu'awiyah رض was from the tribe Banū Umayyah. Therefore, this accusation intends to prove that the Messenger of Allāh ﷺ disliked Sayyidunā Mu'awiyah رض as he was from this tribe.

¹⁶² i.e. Allah عز showed his mercy to Sayyidunā Mu'awiyah رض. He made him governor. What more can someone ask for?

Answer —

Banū Umayyah have not been referred to as a whole. This is spite of the fact that they were both great leaders according to the consensus of the *ahl al-sunnah*.¹⁶⁴ The Messenger of Allah ﷺ only disliked Yazid bin Mu'awiyah, Ubaydullah bin Ziyad and the children of Marwan bin Hakam as they went against the prophetic way and caused pain to the companions and the noble kinsfolk. As for the statement of Sayyiduna Hasan رضي الله عنه it means something preordained and that there is only goodness for the kinsfolk of the Messenger of Allah ﷺ.

ACCUSATION 4

Imām Muslim رضي الله عنه narrated on the authority of Sayyiduna S'ad bin Abī Waqqās رضي الله عنه who said, "Sayyiduna Mu'awiyah bin Abi Sufyan رضي الله عنه once went to Sayyiduna S'ad رضي الله عنه and asked, 'What prevented you from insulting Abu Turāb رضي الله عنه?' Sayyiduna S'ad رضي الله عنه said, 'What

I remember are three things which the Messenger of Allah ﷺ said about him. Therefore, I shall never insult him.' So he mentioned the following three things —

أَنْتَ مِنِّي يَسْنُرُكَ هَارُونَ مِنْ مُوسَى إِلَّا لَنِي
بَعْدِي

'Your connection to me is like that of Hārūn عليه السلام except that there shall not be any and Mūsa عليه السلام except that there shall not be any messengers after me.'

The statement on the day of Khaybar —

لَا عَطَيْنَ الرَّأْيَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَجِهَةً
اللَّهُ وَرَسُولُهُ

'Verily, I shall give the flag to a man who loves Allah ﷺ and his Messenger ﷺ and Allah ﷺ and his Messenger ﷺ love him.'

When the verse pertaining to *mubahala*¹⁶⁵ was revealed, the

164 Would you say that these two noble individuals are disliked as they were from Banū Umayyah too?

165 i.e. the one objecting was attempting to blame Sayyiduna Hasan رضي الله عنه for handing the caliphate over to Sayyiduna Mu'awiyah رضي الله عنه as by doing so he gave it into the hands of the Banū Umayyah which the Messenger of Allah ﷺ disliked. Sayyiduna Hasan رضي الله عنه answered this by proving that the caliphate of the Banū Umayyah was preordained. It is not a result of my doings.

¹⁶⁴ This is an event which took place in the 10th year after *hijrah* between the Messenger of Allah ﷺ and a Christian delegation from Nafrañ. The Christians were denying the prophethood of the Messenger of Allah ﷺ and were being extremely stubborn. Therefore, it was decided that a *mubahala* shall take place as this was a way to see who is on the truth. In a *mubahala* each party curses the other. Whomever is affected they were in misguidance. When the *mubahala* was about to begin the Messenger of Allah ﷺ called for Sayyiduna 'Ali رضي الله عنه, Sayyiduna Hasan رضي الله عنه and Sayyiduna Husayn رضي الله عنه. Upon seeing these individuals

Messenger of Allāh ﷺ called for Sayyidunā 'Alī ﷺ, Sayyidunā Husayn ﷺ. Then he said —

'O Allah, these are my kinsfolk.' (al-Muslim,
Ṣabīḥ, 2404)

It is clear that asking about insulting Sayyidunā 'Alī ﷺ is a għażiex mistake.'

Answer —

It is mentioned in *Sharḥ Ṣabīḥ Muslim* that it is necessary to interpret this¹⁶⁸. "Insulting" can be interpreted to mean "making apparent" that our independent judgement was correct and Sayyidunā 'Alī's was mistaken.¹⁶⁹ Also, that Sayyidunā Mu'awiyah ﷺ had people insulting Sayyidunā 'Alī ﷺ so as to stop them from doing so, he asked Sayyidunā S'ad ﷺ to make manifest the virtues of Sayyidunā 'Alī ﷺ. Another interpretation is that in this question Sayyidunā Mu'awiyah ﷺ is not commanding him. Rather, he is merely asking for the reason which prevented him¹⁷⁰. Finally,

the Christians lost hope and decided to end the *mukahala*. Instead, they asked for peace. The Messenger of Allāh ﷺ called for these three individuals in this occasion which shows their closeness to him.

¹⁶⁸ In light of the aforementioned principle that if something seemingly goes against the blessed companions, it will be interpreted.

¹⁶⁹ As this is what they believed and it was also necessary for them to believe this.

¹⁷⁰ E.g. if someone asked you, "Why do you not ridicule your father?", this is

mentioning Sayyidunā 'Alī ﷺ using his epithet, Abu Turāb, is not an insult as Sayyidunā 'Alī ﷺ liked that he would be referred to using it.

ACCUSATION 5

Many innovations came into practise in his era. It is mentioned in *Sharḥ al-Wiqāyah* that to "return the oath to the claimant is an innovation"¹⁷¹ and the first one to legislate it was Sayyidunā Mu'awiyah ﷺ.

Imām al-Suyūtī رحمه اللہ عزیز mentioned, "Sayyidunā Mu'awiyah ﷺ was the first to have eunuchs as servants and was the first to appoint his son a successor."¹⁷²

Answer —

According to the testimony of Sayyidunā ibn 'Abbas رضي الله عنه, Sayyidunā Mu'awiyah ﷺ was a *mujahid*. Allāh knows best whether he was right or wrong.¹⁷³

Sayyidunā Mu'awiyah ﷺ entrusted his son with being beneficent

not mean to order you to ridicule your father.

¹⁷¹ The Messenger of Allāh ﷺ made a simple rule for the time of a dispute. The claimant must provide the evidence and if someone rejects this evidence he must take an oath. Now, the accusation is that Sayyidunā Mu'awiyah ﷺ went against this and instead of the one rejecting taking an oath he made the claimant take an oath.

¹⁷² In making the claimant take an oath.

with the noble kinsfolk. However, he did not fulfill this trust most definitely handed the caliphate to him according to the agreement.¹⁷⁵

ACCUSATION 6

Sayyiduna Mu'awiyah رض ordered for Sayyiduna Hasan رض to be poisoned.

Answer —

This is a false accusation and is from the fables of the historians, those which cannot be trusted.¹⁷⁶

ACCUSATION 7

It is mentioned in Imām al-Taftazānī رحمه الله's commentary of *Talhkī* that "Sayyiduna Mu'awiyah رض was once ill. Sayyiduna Hasan رض came to visit him and sat down. Sayyiduna Mu'awiyah رض then recited the following couplets —

Answer —

173 Sayyiduna Mu'awiyah رض did his job. Now, if Yazid breached his trust,¹⁷⁴ Yazid is to blame.

174 I.e. Sayyiduna Mu'awiyah رض.

175 And would never have given it to his son, Yazid.

176 When we speak about the virtues of Sayyiduna Mu'awiyah رض, you demand authentic narrations. However, when attacking him even fabricated and false narrations are sufficient?

وإذا سنية أذنبت أظفارها أفيت كل تسبيبة
لَا تدفع

Answer —

This narration is not authentic and even if it were, there is no declaration that Sayyiduna Hasan رض was being referred to.

ACCUSATION 8

Sayyiduna Mu'awiyah رض was happy upon the demise of Sayyiduna Hasan رض. Ibn Khalkān has mentioned in his *Tārīkh*: "Sayyiduna ibn 'Abbas رض went to him that day"¹⁷⁷. So Sayyiduna Mu'awiyah رض said to him, 'There has been a great tragedy in your household.' Sayyiduna ibn 'Abbas رض replied, 'I am unaware. However, I do find you to be happy.'

Answer —

Historians are like the ones who gather wood at night¹⁷⁸ and even

¹⁷³ i.e. the day Sayyiduna Hasan رض passed away.

¹⁷⁴ This is a proverb in the Arabic language. It means that the historians are not diligent when taking and mentioning narrations. Just how someone who is collecting wood in the night will take all sorts of wood, whether it is sound or damaged, similarly the historians take all sorts of narrations, whether they are weak or fabricated.

if it were to be accepted it is possible that his happiness was due to something else.¹⁷⁹

ACCUSATION 9

The Messenger of Allāh ﷺ said to Sayyiduna 'Ammār رضي الله عنهما

يُشَّلِّكُ الْفَعْلَةَ الْبَاغِيَةَ

"An unjust/outrageous group shall martyr you."
(al-Muslim, Ṣahīh, 2916)

Imām Muslim رضي الله عنه has narrated this.

Answer —

The *ahl al-sunnah* have made a consensus that those who confronted Sayyiduna 'Alī رضي الله عنه, confronted the leader on the truth. However, this outrage was due to an independent judgement which is forgiven.

Mullā 'Alī al-Qāri رحمه الله mentioned in his commentary of *Mishkāt*, "Sayyiduna Mu'awiyah رضي الله عنه would interpret this *hadīth* to mean, 'We are the group which demanded the blood of Sayyiduna Uthmān رضي الله عنه'".

ACCUSATION 10

Sayyiduna 'Alī رضي الله عنه said in the Battle of Siffīn, "...¹⁸⁰" al-Qādī al-Maybūzī assumed "abtar¹⁸¹" is in reference to Sayyiduna Mu'awiyah رضي الله عنه whilst commentating on the *Dīwān* of Sayyiduna 'Alī رضي الله عنه. In support of this, he cites the *hadīth* in relation to the reason of the revelation of Surah al-Kawthar, "...¹⁸²".

Answer —

This *Dīwān* has been attributed to Sayyiduna 'Alī رضي الله عنه using shī'ī chains of transmission and it is well known to be full of fabrications and tampering. Even if we do accept this, then we shall not accept the interpretation of the commentator. In any case, this does not prove the permissibility for anyone else to insult them. The commentator, al-Qādī, provided an example in his support that it is permissible for the caliph to scold someone in order to reprimand them whilst it would not be permissible for anyone else to scold him.

In conclusion, when physical attacks have taken place between them, then verbal attacks are immaterial. However, this would not be permissible for anyone else to do. If two brothers have an argument then, it is not permissible for a third person to revile

Therefore, Sayyiduna Mu'awiyah رضي الله عنه interpreted this *hadīth* to mean "the one who demands the requital of Sayyiduna Uthmān رضي الله عنه".

¹⁷⁹ Sayyiduna Mu'awiyah رضي الله عنه was in a position in which everyday there are many incidents that take place. Some good and some bad. Therefore, it is possible that his happiness was because of something else.

¹⁸⁰ The arabic word in the hadith is "bāghiyah". Not only does this mean "unjust" and "outrageous", it can also mean "the one who demands something".

¹⁸¹ This extract is missing from the manuscript also.

anyone of the two¹⁸⁴. This clears many objections raised by the opposition.

al-Zamakhshari¹⁸⁵, also mentioned in his *al-Kashaf*, Sayyidinā 'Abdurrahmān bin Hassān bin Thābit¹⁸⁶ said –

لَا يَنْهِي مُعَاوِيَةَ بْنَ حَرْبٍ أَمْيَرَ الظَّالِمِينَ يَكْبِي
كَلَامِي

The first question is that is this narration even established or is it just another fabricated narration¹⁸⁷? Furthermore, al-Zamakhsharī has even mentioned such narrations¹⁸⁸ that their falsehood is undoubtable. Nevertheless, *rīḥād* and *rīḍ* are from the same valley.¹⁸⁹

Imām Muslim¹⁹⁰ has also transmitted a narration on the authority of Sayyidinā 'Abdur Rahmān bin 'Abd Rab al-Kā'abah¹⁹¹. The narration is very lengthy. The summary of which is, Sayyidinā 'Abdullah bin 'Amr bin al-Āṣ¹⁹² was once sat in the shade of the *ka'bah* and narrated directly from the Messenger of Allāh ﷺ that "The one who attacks the leader, he should be killed." (al-Muslim, *Sahīh*, 1744)

¹⁸⁴ Nobody has the right to interfere in their disputes.

¹⁸⁵ A well known member of the Mu'tazilites.

¹⁸⁶ al-Zamakhshari would struggle to differentiate between the two.

¹⁸⁷ Attributed to the Messenger of Allāh ﷺ.

¹⁸⁸ I.e. having Mu'tazilite beliefs shall lead one to having Rawāfiḍī beliefs¹⁹³

¹⁸⁹ I.e. having Mu'tazilite beliefs shall lead one to having Rawāfiḍī beliefs¹⁹³ and vice versa as they are from the same valley.

ACCUSATION 11

More than a few people have mentioned that the people of Syria asked the great ḥadīth scholar, Imām al-Nasā'ī¹⁹⁴, to narrate a ḥadīth in the virtue of Sayyidinā Mu'awiyah¹⁹⁵. So he said, "I do not know any, but the one which states, 'May Allāh not satisfy his stomach'"

According to another narration he said, "Is Sayyidinā Mu'awiyah¹⁹⁶ not satisfied that he remains equal¹⁹⁷? Why does he need to search for virtues?" Upon hearing this the people of Syria beat Imām al-Nasā'ī. He fell ill and soon passed away.

Answer –

The people of Syria actually wanted Imām Nasā'ī¹⁹⁸ to state

¹⁹⁰ Once again, although it was wrong he is not blameworthy in this regard.

¹⁹¹ i.e. no narrations in his virtue and none in his immorality.

the virtue of Sayyiduna Mu'awiyah over Sayyiduna 'Ali¹⁹³. Imām Nasā'i was furious at their disrespectful manner¹⁹⁴. Until this point, it was all fine. However, Imām Nasā'i crossed the limit by saying that which can be understood as a defamation of Sayyiduna Mu'awiyah¹⁹⁵. Nevertheless, humans err¹⁹⁶. It is possible that he intended to praise him because such things are charity, reward and means of blessings as mentioned previously. However, the people of Syria failed to understand this or they rejected the fact that Sayyiduna Mu'awiyah is not greater than Sayyiduna 'Ali. Therefore, they beat Imām al-Nasā'i due to a lack in knowledge.

ACCUSATION 12

Great punishments have been mentioned in authentic narrations with regards to those that have enmity with Sayyiduna 'Ali and fight him.

¹⁹¹ Sayyiduna Mu'awiyah had governed Syria for over 20 years. The people of Syria loved him. Therefore, they wanted Imām al-Nasā'i to show that he was greater than Sayyiduna 'Ali (which in no case was correct).

¹⁹² Imām al-Nasā'i was not against Sayyiduna Mu'awiyah. However, when the people of Syria asked him this, it made him furious. This is because the greatness of Sayyiduna 'Ali over Sayyiduna Mu'awiyah is a fact. Sayyiduna Mu'awiyah himself bears witness to this as we have already mentioned.

¹⁹³ Imām al-Nasā'i's statement was not in rebuke of Sayyiduna Mu'awiyah. Rather it was in rebuke of the people of Syria.

¹⁹⁴ In the state of anger he said this. Yes, we do accept that this can be interpreted in a negative context. In that case, we also accept that Imām al-Nasā'i was a human—despite his towering status.

Answer —

Even those who have been guaranteed paradise fought Sayyiduna 'Ali, e.g. Sayyidunā 'Aishah, Sayyiduna Tālḥah and Sayyiduna Zubayr. Therefore, it is necessary to interpret the hadīth to be in regards to non-companions like the Ḥurūriyyah. It can also be in regards to those bigot individuals that are not worthy of making independent judgements.¹⁹⁵

ACCUSATION 13

It has been narrated on the authority of Sayyiduna Saffinah the servant of the Messenger of Allah, directly from the Messenger of Allah who said, "The caliphate shall last thirty years. Thereafter, it shall be leadership." Sayyiduna Saffinah said, "The caliphate of Sayyiduna Abū Bakr lasted 2 years. The caliphate of Sayyiduna 'Umar lasted 10 years. The caliphate of Sayyiduna 'Uthmān lasted 12 years. The caliphate of Sayyiduna 'Ali lasted 6 years."

This has been narrated in the *Musnad* of Imām Ahmad, *Sunan al-Tirmidhī*, *Sunan Abū Dāwūd* and *Sunan al-Nasā'i*.

The narration in the *Musnad* of Imām Ahmad, the *Musnad* of Imām Abū Yalā, *Sunan al-Tirmidhī* and the *Ṣaḥīḥ* of Imām Ibn Hibbān is —

¹⁹⁵ As for Sayyiduna Mu'awiyah he was a companion of the Messenger of Allah as well as a *mujahid*.

الْجَلَائِهِ يُعْدِي فِي أُمَّهٖ الْلَّا تُؤْنَ سَهَّةً فِي مُلْكٍ

يَعْدُ ذَلِكَ

"Caliphate after me in my nation shall last 30 years. Thereafter, it shall be leadership." (Ahmad, Musnad, 5/220)

Imām al-Bukhārī رض transmitted in his *Tārīkh* and Imām al-Hākim رض in his *al-Mustadrak* on the authority of Sayyiduna Abū Hurayrah رض —

إِلَّا قَهْرٌ يَلْكِدُونَهُ وَالْمُلْكُ يَلْشَامُ

"There was caliphate in al-Madīnah and leadership in Syria."¹⁹⁶ (al-Bukhārī, al-Tarīkh al-Kabīr, 4/16)

Answer —

This does not intend to negate the existence of the caliphate after 30 years as the *hadīth* regarding 12 caliphs is authentic¹⁹⁷. Rather, it refers to the complete caliphate that which was free from even a sign of contradiction to the prophetic way and continued without

any disjunction.¹⁹⁸

We accept the fact that Sayyiduna Mu'awiyah رض was less than the four caliphs in terms of knowledge, piety and justice. However, he also possessed a lot of knowledge and was pious and just. This is just as how you see the case of the *Awliyā*. Rather, with the angels and the prophets also¹⁹⁹. Now, although the leadership of Sayyiduna Mu'awiyah رض was correct²⁰⁰ as suggested by the consensus of the companions²⁰¹ and the fact that Sayyiduna Ḥasan رض handed the caliphate over, it was not the same as the caliphate before him²⁰². This is because Sayyiduna Mu'awiyah رض opened the doors to many permissible acts²⁰³, whereas the four caliphs would abstain from such²⁰⁴. Moreover, the good deeds of the righteous are the bad deeds of the *Muqarrabin*²⁰⁵. Maybe the reason for

¹⁹⁶ I.e. in the first 30 years the caliphate was at its peak.

¹⁹⁷ Some are greater than others. We state the greatness of the ones that are great. However, we have no right to speak against those of a lower status.

¹⁹⁸ I.e. he did not become the leader unjustly.

¹⁹⁹ They did not object. They all pledged allegiance to him.

²⁰⁰ I.e. the caliphate of the four rightly guided caliphs.

²⁰¹ I.e. *mukhāt* acts those in which there is no reward nor any sin.

²⁰² The believers in their time were very pious and were able to control their desires. However, later on people struggled to control their desires. Therefore, Sayyiduna Mu'awiyah رض thought that it is better to allow them to do things which are *Mubah*, instead of forcing them to commit sin. This was a very commendable decision made by Sayyiduna Mu'awiyah رض. It stopped many from committing sins.

²⁰³ The way of the righteous is that they suffice with the acts of worship which are necessary and they abstain from impermissible acts. However, if those attempting to become pious also start doing this, then this will be classed as a "bad deed" on their behalf i.e. it will not take them to their destination. prove your baseless accusation?

him opening the doors to permissible acts was as you already know.²⁰⁶ As for the four caliphs they would focus on worship and transactions,

weaknesses of the people. Although he himself was after seeing his

CHAPTER 15 MENTION OF SAYYIDUNĀ 'AMR BIN AL-'ĀS

IN MENTION OF SAYYIDUNĀ 'AMR BIN AL-'ĀS

His epithet is Abū 'Abdullāh and Abū Muḥammad. He was the counsellor of Sayyidunā Mu'awiyah رض. Imām al-Tirmidhī رض narrated directly from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said, "As كَمْ people have become Muslims and 'Amr bin al-'Ās has become a believer," i.e. the Quraysh accepted Islam before the conquest. Whereas, Sayyidunā 'Amr رض accepted Islam of the conquest. However, wholeheartedly one or two years before the conquest. Its chain of transmission is not strong (al-Tirmidhī, Suman, 3844)

Imām Ibn Mālik رض mentioned that Islam entered his heart in Abyssinia when the king, Najjashī, acknowledged the prophethood of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Then one day he faithfully went to the court of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ without an invite. He then went to al-Madīnah al-Munawwarah and embraced Islam.

Imām al-Dhahabī رض mentioned that Sayyidunā 'Amr bin al-'Ās رض, Sayyiduna Khalid bin Wālid رض, Sayyidunā 'Uthmān رض and Sayyidunā Talhah رض migrated to al-Madīnah al-Munawwarah in 8 Hijrī.

The following have narrated from him: "His son - 'Abdullāh, Ghulām Abū Qārs, Qays bin Abī Ḥāzim, Abū 'Uthmān Hindi, Qubaydah bin Zuwayb, Abū Murrah Ghulām 'Aqil, 'Abdurrahmān bin Shammākah and 'Urwah bin Zubayr رض etc.

²⁰⁶ He was very strict in terms of acting according to the prophetic way.

The Messenger of Allah ﷺ appointed Sayyiduna 'Amr bin al-'Āṣ the leader in the Battle of Dhāt al-Salāl.

Imām Ibrahim al-Nakha'i روى mentioned, 'The Messenger of Allah ﷺ once gave Sayyiduna 'Amr bin al-'Āṣ the flag even though Sayyiduna Abū Bakr روى, Sayyiduna 'Umar روى, Sayyiduna 'Ali روى and other companions were also present. This was to remove strangeness as he was a staunch enemy of Islam previously.²⁰⁷' It is mentioned in *Tārikh al-Dhababī*: "Sayyiduna Ḥamnād bin Salamah روى narrated on the authority of Sayyiduna Abū Huwayrah روى who said, 'The Messenger of Allah ﷺ said –

إِنَّ الْعَاصِ مُؤْمِنٌ عَمِرُ وَهِشَامٌ

'The two sons of al-'Āṣ are believers i.e. 'Amr and Hishām.'"

Sayyiduna 'Abd al-Jabbar bin Ward روى narrated on the authority of Sayyiduna ibn Abī Muaykah روى who narrated from Sayyiduna Talhah روى, "I heard the Messenger of Allah ﷺ say –

يَعْمَلُ أَهْلُ الْبَيْتِ أَبُو عَبْدِ اللَّهِ وَأَمْ عَبْدِ اللَّهِ

'How good of a family are the father of 'Abdullāh and the mother of 'Abdullāh.'²⁰⁸

Hereafter, there was nobody more beloved to me than the Messenger of Allah ﷺ and nobody more exalted in my eyes than him. Due to his awe and majesty I was not able to satiate my eyes with him. If someone were to ask me to describe the Messenger of Allah ﷺ I would not be able to as my eyes have not yet been satiated from him. If I were to die in this state then I have a strong hope that I would go straight to paradise. Thereafter, I fell into

²⁰⁷ Some companions had previously been enemies of Islam. After embracing Islam it therefore took the Muslims some time to adapt to them.

²⁰⁸ Sayyiduna 'Abdullāh روى was the son of Sayyiduna 'Amr bin al-'Āṣ روى

such circumstances which you cannot even imagine my state. If I were to die in this state then there will be nobody to cry that will come near me nor will fire. After this, when you bury me, throw soil over me and wait for the duration it takes to slaughter a camel and distribute its meat so that I may receive comfort through you and see what the messengers of Allāh ﷺ have to ask." (al-Muslīm, Ḥāfiẓ, 121)

CHAPTER 16

IN MENTION OF SAYYIDUNĀ ABŪ SUFYĀN

Imām ibn 'Asakir رض narrated on the authority of Sayyidunā ibn Wahab رض who narrated from Sayyidunā Ḥarmalah ibn 'Imrān رض who narrated from Salim who narrated from Sayyidunā ibn 'Umar رض: "The Messenger of Allāh ﷺ said, 'O' Allāh, curse Abu Sufyān! O' Allāh, curse Ḥārith bin Hishām! O' Allāh, curse Safwān bin Umayyah!'" The verse was then revealed —

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يُثْوَبُ عَلَيْهِمْ أَوْ
يُعَذَّبُهُمْ فِي أَهْمَالِهِمْ

"It is no concern of yours whether He redeems them or punishes them. They are wrongdoers." (al-Qur'añ, 3:128)

Allāh ﷻ accepted the forgiveness of all of them. They accepted Islam and remained steadfast. Imām al-Tirmidhī رض narrated this and has said it is *ḥasan*. (al-Tirmidhī, Sunan, 3004)

It has been stated in *Jāmi'i al-Uṣūl*: "One eye of Sayyidunā Abū Sufyān رض was gouged out on the day of Ṭāif. Thereafter, he remained blind from one eye until the Battle of Yarmuk. Then his second eye was also injured which left him completely blind. He passed away in the year 34 *hijrī*. Some have said 36AH. Some have said 31AH in al-Madīnah al-Munawwarah. Sayyidunā 'Uthmān رض led his funeral prayer and he was buried in *Jannah al-Baqī'*."

al-Zamakhshari mentioned in his *Tafsir* under the verse —

عَسَىَ اللَّهُ أَنْ يَجْعَلَ لِيَتَكُمْ وَبَيْنَ الَّذِينَ عَادُوكُمْ
مِّنْهُمْ مَوْدَةٌ وَاللَّهُ قَدِيرٌ وَاللَّهُ رَحِيمٌ
“Perhaps Allāh will plant affection between you
and those of them you consider enemies. Allāh is
Capable. Allāh is Forgiving and Merciful.” (al-
Qur’ān, 60:7)

When the Messenger of Allāh ﷺ married Sayyidatuna Umm Ḥabībah ﷺ, the daughter of Sayyiduna Abū Sufyān ﷺ, the strictness of Sayyiduna Abū Sufyān ﷺ and his obstinacy decreased.

Imām Muslim narrated on the authority of Sayyiduna īn ‘Abbaś ﷺ who said, “The Muslims did not even used to look towards Sayyiduna Abū Sufyān ﷺ nor did they ever sit near him. Hence, Sayyiduna Abū Sufyān ﷺ went to the Messenger of Allāh ﷺ and asked for three things —

1. I have a beautiful daughter, Umm Ḥabībah, I would like you to marry her. The Messenger of Allāh ﷺ agreed.

2. I would like you to appoint Sayyiduna Mu’awiyah ﷺ as an inscriber of divine revelation. The Messenger of Allāh ﷺ agreed.

3. I would like permission to kill the infidels just how!

would kill the Muslims. The Messenger of Allāh ﷺ agreed. (al-Sahih, 2501)

It is stated in *Sharḥ Sahīh Muslim* that this narration is *mushkil*. This is because Sayyiduna Abū Sufyān ﷺ accepted Islam in the 8th year after migration. Whereas, the Messenger of Allāh ﷺ married Sayyidatuna Umm Ḥabībah ﷺ in the 6th year after migration and this is correct according to the majority. It has been said that this narration is the delusion of some narrators. Some have said that this is a fabricated narration. However all these statements are rejected as all the narrators are *thiqah* (trustworthy). Imām ibn Zāmil ﷺ assumed, if Sayyiduna Abū Sufyān ﷺ did not ask the Messenger of Allāh ﷺ, he would not have granted him anything. This is because the Messenger of Allāh ﷺ would always give a positive reply.²⁰⁹ (al-Mu’awiyah, 2501)

²⁰⁹ He would not say “no”.

CHAPTER 17

SAYYIDUNA ABŪ SUFYĀN'S WIFE, MU'AWIYAH'S MOTHER.

The author of *Miskat* said, "On the day of the Conquest of

Makkah, she accepted Islam after her husband. The Messenger of Allāh ﷺ validated their previous marriage ceremony." She was an extremely eloquent and well-spoken women and astute too. When

she gave their oath of allegiance to the Messenger of Allāh ﷺ, he would say to them: "Do not associate partners with Allāh."

She replied, "In my time of ignorance I was not content with associating partners with Allāh too, then how would I do this in Islam?" The Messenger of Allāh ﷺ then said, "Will you not stay a recluse?" The Messenger of Allāh ﷺ said, "Yes, you can take funds for yourself and your daughter's necessities." He then said, "Do not approach close to adultery." She asked, "Do free noble women commit adultery?" He said, "Do not murder your children." She

replied, "Have you left a child of ours who has not been murdered in *Badr*?" In childhood, we looked after him and when he was older, he was murdered." The Messenger of Allāh ﷺ smiled upon hearing her reply. Umm Mu'awiyah رضي الله عنها passed away at the time of oath in the caliphate of Sayyiduna 'Umar رضي الله عنه, and upon this day Sayyiduna Abū Qubāfah رضي الله عنه, the father of Sayyiduna Abū Bakr رضي الله عنه, passed away. Sayyidatunā 'Aishah رضي الله عنها has narrated from her

Imām al-Bukhārī رضي الله عنه in his book narrated from Sayyidatunā 'Aishah رضي الله عنها who reported: "Hind bt. 'Utbah (mother of Sayyiduna Mu'awiyah رضي الله عنه) came and said, 'O' Messenger of Allāh ﷺ! I did not

find any other household more low and cowardly than yours (i.e. prior to acceptance of Islam). However, since then I have dawned upon a realisation that there is no household more elevated and exalted than yours.'

The Messenger of Allāh ﷺ replied —

وَأَيْضًا وَالنِّدْرُ تَقْسِيْ بِيَدِهِ

'By the One in whose Power is my life, I feel mutually towards your household.'

Thereafter, she said, 'O Messenger of Allāh ﷺ, Abu Sufyān is an avaricious man, is there any issue in this? Is it permissible for me to take from his wealth for the provisions of our children?' He responded: 'Yes, you can take from the wealth for common household expenses.'"

This prophetic narration has been transmitted from numerous paths and the saying of the Messenger of Allāh ﷺ, "By the One in whose Power is my life, I feel mutually towards your household," affirms the point of great mutual respect and that her love increased after embracing Islam. Those that have understood the opposite have erred.

CHAPTER 18

IN MENTION OF MARWĀN B. HAKAM AL-'ŪMĀWI

Marwān's father accepted Islam on the day of the Conquest of Makkah and he used to reveal the secrets of the Messenger of Allah ﷺ, so the Messenger of Allah ﷺ instructed him to leave and settle in Ta'if. Marwān went with him. Imām al-Qasṭalānī in his commentary of Ṣahīḥ al-Bukhārī said: "Marwān was born during the lifetime of the Messenger of Allah ﷺ but did not hear the blessed speech of the Messenger of Allah ﷺ. This is because in his childhood, he accompanied his father, Hakam, to Ta'if and resided there. He resided there until the caliphate of Sayyiduna 'Uthmān ﷺ, during which he was recalled to al-Madīnah al-Munawwarah. I say that this is incorrect. In Kitāb al-Tauzīyah, many conjectures upon him have been mentioned, as opposed to his merits. The Lord knows best."

From the conjectures made upon him, there is one which is said, "He was against Sayyiduna 'Uthmān ﷺ, the possessor of two lights." The second conjecture is that "he denied Sayyiduna Hasan ﷺ the opportunity to be buried in the blessed company of the Messenger of Allah ﷺ." Thirdly, that "when he was brought forth in the court of the Messenger of Allah ﷺ for tahnīk²¹⁰, the Messenger of Allah ﷺ said —

هُوَ الْوَرَعُ أَبْنَ الرَّأْغِيْمِ الْمَلْعُومُ بْنِ الْمَلْعُومِ

"He is a gecko the son of a gecko and a cursed

²¹⁰ The act of placing something sweet in the mouth of a child at birth.

the son of a cursed." (al-Hakim, Mustadrak,
4/479)

Imām al-Hakim ra has mentioned this in his *al-Mustadrak*²¹¹ and also narrated that he martyred Sayyiduna Talhah ra in the Battle of Jamāl.

From his excellences, is that he narrated *hadīth*. The author of *Miṣkāt* said, "He narrated from innumerable companions, within whom are Sayyiduna 'Uthmān ra and Sayyiduna 'Alī ra. Sayyiduna 'Urwah b. Zubayr ra and Sayyiduna 'Alī b. Husayn ra narrated from him."

Imām ibn Hajar al-Asqalānī ra mentioned in his introduction to *Fath al-Bārī*: "It has been said that he received the honour of seeing the Messenger of Allah ﷺ." If this is proven then those individuals who have commented on this are not certain upon this matter. This is because, this is an elevated narration. Sayyiduna 'Urwah b. Zubayr ra said: "He was never accused in terms of narrating a *hadīth*²¹². The companion, Sayyiduna Sahl bin S'ad al-Sā'idi ra, narrated from him trusting his truthfulness. The only objection against him is that he martyred Sayyiduna Talhah ra and then became popular for seeking the caliphate by force. Thereafter whatever was preordained took place. As for marrying Sayyiduna Talhah ra, it is interpreted."²¹³

²¹¹ However this is a fabricated narration. Therefore, it will not be used against him.

²¹² i.e. in terms of narrating incorrectly or fabricated narrations.

²¹³ He was in the army of Sayyiduna 'Alī ra. Therefore, he cannot be accused.

rebellion. It is the time of the Friday prayer. The noble month of Ramadān and its third date, 1232AH. I supplicate to Allāh ﷺ for passing with ease.”

Imām al-Bukhārī ﷺ narrated from Sayyiduna Muhammād b. Bashār ﷺ who narrated from Sayyiduna Shūbah ﷺ who narrated from Ḥakam who narrated from Sayyiduna 'Alī b. Ḥusayn ﷺ who narrated from Marwān who said, “I was present with Sayyiduna 'Uthmān ﷺ and Sayyiduna 'Alī ﷺ. Sayyiduna 'Uthmān forbade from *mut'ah*²¹⁴ and from doing *hajj* and '*umrah* together²¹⁵. Thus, when I saw Sayyiduna 'Alī ﷺ shroud himself for both *hajj* and '*umrah* and proclaim the *talbīh*, he said, ‘I shall not leave the *sumāh* of the Messenger of Allāh ﷺ because of one person.’” (al-Bukhārī, Ṣaḥīḥ, 1563)

In conclusion, it is best to refrain from speaking ill of Marwān.

Some commentators of Ṣaḥīḥ al-Bukhārī have mentioned that the narration of al-Ḥakim ﷺ is means of seeking closeness to the Almighty, a charity and a means of blessings for him²¹⁶. Allah ﷺ knows best.

Ibn al-Qayyim has mentioned: “The *ahādīth* cursing Marwān are fabricated.”

Shaykh 'Abd al-'Azīz al-Phirhārwi said, “Whatever I have mentioned is enough for the objective person and for the innovators, I can only supplicate to Allāh ﷺ against their

²¹⁴ A Shī'ite belief of temporary marriage. Initially this was permissible. However, later on it was abrogated and shall remain impermissible till qiyāmah.

²¹⁵ i.e. with one *ibrahīm*.

²¹⁶ In light of the *hadīth* which has been mentioned previously regarding those whom the Messenger of Allāh ﷺ cursed. However, there is no need for this interpretation as the narration is fabricated.

لِلشَّهِيدِ الْجَامِعِ لِلْكَافِرِ

A FINAL WORD IN RESPONSE TO
THE BASELESS CLAIMANTS

written by Sayyid Muhammad Zarqani

CHAPTER 1

ACCUSATIONS AND REFUTATIONS

Accusation 1 —

Sayyidunā Mu'awiyah رض killed many Muslims and ordered others to kill too. The Holy Qur'an states that to kill a Muslim intentionally results to an eternal abode in Hell. If he did not attack Sayyidunā 'Ali رض, many Muslims would not have been killed.

Answer —

If this is the case, then Sayyidatuna 'Aishah رض, Sayyidunā Zubayr رض and Sayyidunā Talhah رض etc all fall into this category too as they took part in the Battle of *Jamal* in which many Muslims were killed. However, they have been guaranteed *Jannah*.

To further develop, the killing of a Muslim is of three types —

1. To kill a Muslim because he is a Muslim. This is infidelity as it indicates displeasure and disbelief.
2. To kill a Muslim because of worldly reasons, e.g. the killings which take place on a daily basis amongst us. This is transgression and a major sin.
3. To kill a Muslim due to a misunderstanding. This is neither infidelity nor transgression. It is merely a misunderstanding.

The following verse of the Holy Qur'an is in relation to the third category —

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَرَأَهُ جَهَنَّمَ حَالِيًّا
فِيهَا وَعَذَابٌ أَكْبَرٌ وَأَعَدَ لَهُ عَذَابًا
عَذَابًا

عَذَابًا

"Whoever kills a believer deliberately, the penalty for him is Hell, where he will remain forever. And Allah will be angry with him, and will curse him, and will prepare for him a terrible punishment."

Both parties have been referred to as believers. The battle between Sayyiduna 'Alī رض and Sayyiduna Mu'awiyah رض was from this third category.

In conclusion, if Sayyiduna Mu'awiyah رض is blameworthy, then the same would go for Sayyiduna 'Alī رض as he also killed many Muslims in battle and ordered for their killing.²¹⁷

Accusation 2 —

Sayyiduna Mu'awiyah رض had hatred for the kinsfolk of the Messenger of Allah ﷺ and troubled them. The Messenger of Allah ﷺ said, "The one who troubles 'Alī has troubled me." And, "The one who wages war against the kinsfolk has waged war against

²¹⁷ However, this is something the opposition will never accept. Therefore, they must retract their accusation.

me."²¹⁸ How can the one who wages war against the Messenger of Allah ﷺ remain a believer?²¹⁹

Answer —

If this is the case, then Sayyiduna 'Alī رض will also fall into this category as he fought against Sayyidatunā 'Āishah²²⁰, Sayyidatunā 'Āishah رض, Sayyiduna Talbah رض and Sayyiduna Zubayr رض etc. will all be blameworthy²²¹. Therefore, hatred for Sayyiduna Mu'awiyah رض has forced one to accuse all of these great companions.²²²

To further develop, disagreement with the noble kinsfolk is of three types —

1. Disagreement with them because they are the kinsfolk of the Messenger of Allah ﷺ. This is infidelity as this is indirect hatred for the Messenger of Allah ﷺ.

2. Disagreement with them because of worldly matters. If this is because of a personal grudge, then it is transgression. If not²²³, then it is not transgression. Such disagreements would take place between Sayyiduna 'Alī رض and Sayyidatunā 'Āishah رض etc.

²¹⁸ This accusation aims to class Sayyiduna Mu'awiyah رض as the one who wages war against the Messenger of Allah ﷺ in light of the second narration which has been cited.

²¹⁹ Who is also from the noble kinsfolk.

²²⁰ As they fought Sayyiduna 'Alī رض who is from the noble kinsfolk.

²²¹ Of waging war against the Messenger of Allah ﷺ.

²²² I.e. without any bad intentions.

occasionally.

3. Disagreement with them because of a misunderstanding
This is neither transgression nor a sin. Rather, it is merely a
misunderstanding.

All the battles that took place between the companions were due
to the third type of disagreement.

Important note —

Sayyidunā Mu'awiyah *رضي الله عنه* did not have enmity with Sayyidunā 'Alī *رضي الله عنه*. Rather, he had a disagreement with him. There is a major difference between enmity and disagreement. An enemy is against the opposition in all ways. However, someone who is in disagreement with another, his only issue is that matter. He does not have any other grudges with the opposition. This is the case with Sayyidunā Mu'awiyah *رضي الله عنه*. He had a disagreement with Sayyidunā 'Alī *رضي الله عنه*, not enmity.

Accusation 3 —

What right did Sayyidunā Mu'awiyah *رضي الله عنه* have to demand a requital for Sayyidunā 'Uthmān *رضي الله عنه*'s martyrdom? Only a close associate has a right to demand a requital.

Answer —

Sayyidunā 'Uthmān *رضي الله عنه* was the leader of the believers. All the believers have a right to demand his requital. Not only this, but

Sayyidunā Mu'awiyah *رضي الله عنه* also had a blood relation to Sayyidunā 'Uthmān *رضي الله عنه*.

Sayyidunā ibn 'Abbās *رضي الله عنه* once said to Sayyidunā 'Alī *رضي الله عنه*, "Sayyidunā Mu'awiyah *رضي الله عنه* has the right to demand the requital of Sayyidunā 'Uthmān *رضي الله عنه* as he was his close associate."

Accusation 4 —

Sayyidunā Mu'awiyah *رضي الله عنه* appointed Yazīd his successor during his lifetime. There are three wrongdoings in this —

1. He appointed Yazīd the successor himself. Whereas, this is a decision made by the Muslims as a whole.

2. To appoint your own son the successor is against the Islamic law.

3. To appoint an impudent and insolent son the successor is a major crime. The responsibility of all that which took place in the Battle of Karbala is on Sayyidunā Mu'awiyah *رضي الله عنه*.

Accusation 3 —

Answer —

All three reasons are extremely weak. Firstly, there are a few ways of appointing a successor —

1. Public opinion: e.g. the caliphate of Sayyidunā Abū Bakr *رضي الله عنه*.

2. The appointing of the first caliph; e.g. the caliphate of Sayyiduna 'Umar رض as Sayyiduna Abū Bakr رض appointed him the successor.²²³

3. The appointing of the elite: e.g. the caliphate of Sayyiduna 'Uthmān رض and Sayyiduna 'Alī رض.²²⁴

Now, if Sayyiduna Mu'awiyah رض is blameworthy for appointing his son the successor without a public opinion, then so would Sayyiduna Abū Bakr رض as he appointed Sayyiduna 'Umar رض the successor himself, without a public opinion.

The impermissibility of appointing one's own son as the successor is not proven from any verse or *hadīth*. If so, please present it.

Moreover, Sayyiduna Mu'awiyah رض was not the first to appoint his son the successor. Rather, in this nation Sayyiduna Ḥasan رض was the first son to become a successor of his father.

Also, it is proven through the verses of the Holy Qur'añ that Sayyiduna Yaqūb رض asked for his son to be made his successor and Sayyiduna Musā رض asked for his brother, Sayyiduna Hārūn رض, to be made his successor. Both prayers were accepted which proves that there is no harm in appointing your own son or family member as your successor.

Now, the transgression and impudence of Yazīd was not manifest in the lifetime of Sayyiduna Mu'awiyah رض. It was only after his

demise that Yazīd made manifest his impudence. How then can Sayyiduna Mu'awiyah رض be blameworthy? Sayan was only relegated from paradise when his infidelity became manifest. Before this he was not classed as an infidel. How then can Yazīd be classed as a transgressor before his transgression became manifest?

All this discussion is in the case when the fact that Sayyiduna Mu'awiyah رض appointed Yazīd his successor is proven through an authentic narration. However, that is not the case. Therefore, this further weakens the accusation.

Accusation 5 —

What is the difference between Sayyiduna Mu'awiyah رض and Yazīd? They both performed the same action. They both troubled the noble kinsfolk. They both killed Muslims. Why then do you reject Yazīd and accept Sayyiduna Mu'awiyah رض? You should either reject both or accept both.

Answer —

Sayyiduna Ḥusayn رض and Sayyiduna Ḥasan رض should be asked this as to why they pledged allegiance at the hands of Sayyiduna Mu'awiyah²²⁵ رض? Sayyiduna Ḥusayn رض gave his hands into the hands of Sayyiduna Mu'awiyah رض but was in no way ready to give them into the hands of Yazīd- to the extent that he gave

²²³ Without a public opinion.

²²⁴ The elite companions of the time appointed these two individuals caliph.

²²⁵ And not to Yazīd.

his blessed head but not his hands. When Sayyiduna Husayn رض confronted Sayyiduna Mu'awiyah رض he had a large army by his side. However, he chose not to fight. When he confronted Yazid he had only a few, but still fought.

The greatest difference between the two is that whatever Sayyiduna Mu'awiyah رض did, he did so due to a misunderstanding which is not blameworthy at all. As for all that which Yazid did, he did so to gain power and control and to fulfill his carnal desires.

Accusation 6 —

The Messenger of Allah ﷺ said, "When you see Sayyiduna Mu'awiyah رض on my pulpit, kill him."

Imām al-Dhahabī رحمه الله has narrated this and has authenticated it.
Answer —

One should fear Allah ﷻ before making such claims! This is a major lie against the Messenger of Allah ﷺ and Imām al-Dhahabī رحمه الله. The Messenger of Allah ﷺ said, "The one who intentionally attributes a lie to me should make his abode in Hell!"

Imām al-Dhahabī رحمه الله has mentioned this in his *Tarikh*. However, it is to refute it. After mentioning it, he states that this is a fabricated narration. It has no basis.

If this were true, then the question rises why then did the Messenger

²⁶ Why did he not order for his killing himself^{رض}? Also, why did the companions listen to this *hadīth* but not act accordingly^{رض}?

Sayyiduna Hasan رض appointed him the caliph. Sayyiduna ibn 'Abbas رض praised him and accepted him as a *mujahid*. Did these two individuals not hear about this *hadīth*?

Accusation 7 —

The following question and answer is stated in *Tuhfah Ithnā Ashariyyah* by Shāh Waliullah al-Muhaddith al-Dehlawī.

Q. When you class him (Sayyiduna Mu'awiyah رض) a tyrant, why then do you not curse him?

A. According to the *ahl al-sunnah*, it is not permissible to curse the one who has committed a major sin. A tyrant commits a major sin. Therefore, he will not be cursed.

From this answer it is evident that Shāh Waliullah al-Muhaddith al-Dehlawī does not deem it permissible to curse Sayyiduna Mu'awiyah رض but, he surely believes him to have committed a major sin. Whereas, you have previously claimed that it was a mistake in his independent judgement for which there is no sin.

²⁷ According to you, the companions should be held accountable for not acting according to the command of the Messenger of Allah ﷺ.

Answer —

Shāh Waliullah Muḥaddith al-Dehlawī is addressing the opposition in his book, *Tuhfah Ithnā 'Ashariyyah*. Therefore, this answer will be interpreted to be in terms of a surrender²²⁸. This is because, if this is taken literally, then this will not only contradict the majority of he mentions in his book, *Izālah al-Khaṭā'*: "Sayyidunā Mu'awiyah was mistaken in his independent judgement and because it was a misunderstanding he is excused."²²⁹

Accusation 8 —

Sayyidunā Mu'awiyah رض accepted Islam on the day of the Conquest of Makkah al-Mukarramah out of fear.

Answer —

Imām ibn Ḥajar al-'Asqalānī رحمه اللہ wrote in *Fath al-Bārī*: "Sayyidunā Mu'awiyah رض embraced Islam before the conquest. His father embrac̄ed Islam after it"²³⁰. He was a companion of the Messenger of Allāh صلی اللہ علیہ وسالہ وآلہ وسالہ and his scribe."

Imām al-Suyūtī رحمه اللہ wrote in *Tārīkh al-Khulafā'*: "Sayyidunā Mu'awiyah رض and his father embrac̄ed Islam on the day of the Conquest of Makkah al-Mukarramah. He took part in the Battle of Hunayn."

At first, the two narrations seem to contradict each other as according to the first he embrac̄ed Islam before the Conquest of Makkah and according to the second he embrac̄ed Islam on the very day. However, this seemingly contradictory aspect can be cleared by the statement of Imām ibn Ḥajar al-Hayrī رحمه اللہ who said, "Sayyidunā Mu'awiyah رض concealed his faith from his father before the Conquest of Makkah al-Mukarramah for a year." This shows that he did embrac̄e Islam before the conquest. However, he kept this concealed for a year. Then when his father embrac̄ed Islam on the day of the Conquest of Makkah al-Mukarramah he made his faith manifest too. Therefore, the first narration is in terms of embracing Islam and the second is in terms of making it manifest.

However, after this has been established it leads to a further objection as to why he concealed his faith? Was he not ready yet or was he scared?

²²⁸ I.e. "Alright then, even if we accept what you are saying, it still would not be permissible for us to curse him because...." Shāh Waliullah al-Muḥaddith al-Dehlawī chose to keep the answer short and simple and still refute the opposition. This is because the opposition are extremely stubborn. They will not accept the truth.

²²⁹ This proves that he believes Sayyidunā Mu'awiyah رض to be sin-free in this regard.
²³⁰ I.e. on the day of the conquest once it was over.

Mu'awiyah ﷺ is blameworthy for concealing his faith for one year, then what do you have to say about Sayyiduna 'Abbas ؓ? The only answer is that he did so due to an excuse. Therefore, he is not blameworthy. Similarly, Sayyiduna Mu'awiyah ؓ also did so due to an excuse, so he too is not blameworthy.

Accusation 9 —

Sayyiduna Mu'awiyah ؓ did not migrate with the Messenger of Allah ﷺ.

Answer —

Migration was only necessary if a person did not have an excuse to stay back. However according to a narration, Sayyiduna Mu'awiyah ؓ's mother said to him, "If you migrate, we shall deprive you of your expenditure." This is a clear excuse.

Accusation 10 —

There is no authentic narration in the virtue of Sayyiduna Mu'awiyah ؓ.

Answer —

Firstly, if according to you it is necessary for there to be a specific narration in the excellence of a companion to prove his virtue, then like this majority of the companions will be proven to be non-virtuous as only a few narrations have been transmitted in the excellence of specific companions.

Secondly, if by authentic you mean a narration which is according to the conditions of Imām al-Bukhārī ؓ, then majority of the companions are like this i.e. the narrations in their virtue do not meet the conditions of Imām al-Bukhārī ؓ. So then why would you only object against Sayyiduna Mu'awiyah ؓ? Now, if this is not the case, then your objection is meaningless.

Accusation 11 —

A man named Ziyād was the son of Sumayyah. People have said that Sayyiduna Abū Sufyān ؓ committed adultery with Sumayyah before accepting Islam and Ziyād was his illegitimate child. When Sayyiduna Mu'awiyah ؓ came into power he saw that Ziyād possessed unique qualities and was a leader in the army. He therefore gathered evidence to prove that Ziyād was the illegitimate son of Sayyiduna Abū Sufyān ؓ and then according to that he classed him as his brother. He did all this to lure Ziyād into his army as prior to this, he was an ardent supporter of Sayyiduna 'Alī ؓ. By doing this, Sayyiduna Mu'awiyah ؓ has acted against the *hadith* of the Messenger of Allah ﷺ that "A relationship bond is not established with illegitimate offspring. Also, this act is blameworthy as only personal and political gain was intended."

Answer —

First of all, this is just another narration which the enemies of Sayyidunā Mu'awiyah ﷺ present in support of their ideology. The interesting thing here is that, they all present this narration, however, none seem to provide its chain of transmission. This itself indicates towards its level of authenticity.

Secondly, does it even make sense that to lure someone onto your side you will prove them to be an illegitimate child? Will this attract someone to you or will this distance them from you? Also, was it even necessary to class him as a brother, if all that was intended was for him to side with Sayyidunā Mu'awiyah ﷺ? We see that even a brother sometimes supports the opposition.

Thirdly, if this incident really took place, it would suggest that despite seeing wrong²⁹ all the companions remained silent. Would you then class them blameworthy also?

Finally, this incident is narrated to have taken place in the year 44 *hijrī*. Sayyidunā Mu'awiyah ﷺ came into power in the year 41 *hijrī*. In the beginning of his rule some people were still in shock of what had taken place and were double-minded. However, later on this no longer remained. Everyone accepted Sayyidunā Mu'awiyah ﷺ wholeheartedly. Now, if Sayyidunā Mu'awiyah ﷺ really wanted to lure Ziyād onto his side due to personal and political gains, would he have done so in the beginning, when times were not so easy, or would he have done so once they cooled

down? He needed support in the beginning. Later on, he became well established and no longer required such support. Therefore, not only is this narration questionable in terms of its authenticity, it is also questionable in terms of it being illogical.

Accusation 12 —

Sayyidunā Mu'awiyah gained power by force and people only pledged allegiance to him in order to avoid bloodshed.

Answer —

Sayyidunā Mu'awiyah ﷺ did not gain power by force. Sayyidunā Umar ﷺ appointed him the governor of Syria himself. Sayyidunā Uthmān ﷺ established his governorship; he did not dismiss him. Sayyidunā Mu'awiyah ﷺ remained in power for approximately 20 years. If he had come into power by force, would he have survived that long?

Also, it is accepted by both parties that Sayyidunā Hasan ﷺ handed the caliphate over to Sayyidunā Mu'awiyah ﷺ. Now, if you say this was by force, does this mean that Sayyidunā Hasan ﷺ was scared? He wanted to save his life and ignored the well-being of the people? According to you Sayyidunā Hasan ﷺ is impeccable. So, would handing the caliphate over to Sayyidunā Mu'awiyah ﷺ due to fear not go against his impeccability?

In addition, to say that people only pledged allegiance to him in order to avoid bloodshed, is completely incorrect. The reason why everyone accepted Sayyidunā Mu'awiyah ﷺ as their leader

²⁹ An illegitimate child being called a brother.

and pledged allegiance to him was because Sayyiduna Ḥasan and Sayyiduna Ḥusayn did so. If these two noble individuals believed Sayyiduna Mu'awiyah to be like Yazid, they would never have done so.

Furthermore, all the companions and those that came after them accepted Sayyiduna Mu'awiyah as their leader and pledged allegiance to him. The Messenger of Allāh said, "My nation shall not gather upon falsehood." If the companions and those that came after them only pledged allegiance to Sayyiduna Mu'awiyah in order to avoid bloodshed, this would have been false and incorrect for them to do so. Therefore, according to you not only will all the companions be blameworthy, the *ḥadīth* of the Messenger of Allāh will also be proven incorrect. Is this what you really believe? Do you not see where your hatred for Sayyiduna Mu'awiyah shall take you?

Accusation 13 —

Sayyiduna Mu'awiyah's mistake was not one in terms of his personal judgement.

Answer —

The following scholars have agreed to it being a mistake in his personal judgement —

Imām Abū al-Ḥasan al-Asħārī in *al-Ibānah 'an Uṣūl al-Dīyānāh*, Imām Abū Ishaq al-Isfārā'īn in *Sharḥ al-'Aqāid al-Isfārāniyyah*, Imām Abū Hāmid al-Ghazzālī in *Iḥyā 'Uloom al-Dīn*, Imām Ibn Shihāb al-Dīn al-Khaṭāṭī in *Nasīm al-Riyād*, Imām Ibn al-Khaṭāṭī in *Muqaddimah Ibn al-Khaṭāṭī*,

Aḥīr al-Jazārī in *Jāmi' al-Uṣūl*, Imām al-Qurtubī in *al-Jāmi' li Akhlām al-Qur'aṇ*, Imām Muhyī al-Dīn al-Nawawī in *Sharḥ Ṣaḥīḥ Muslim*, Imām 'Imād al-Dīn Ibn Kathīr in *al-Bidāyah wa al-Nihāyah*, Imām S'ad al-Dīn al-Taftāzānī in *Sharḥ al-Maqāsid*, Imām Ibn al-Khaṭāṭī in *Muqaddimah Ibn al-Khaṭāṭī*, Imām Ibn Hajar al-'Asqalānī in *Fath al-Bārī*, Imām Ibn Humām in *al-Muṣāyarah*, Imām Ibn Hajar al-Makkī in *al-Sawā'iq al-Muhiqah*, Imām Mujaddid Alf Thānī in *Makṭubāt Imām Rabbānī*, Imām Shihāb al-Dīn al-Khaṭāṭī in *Nasīm al-Riyād*, Imām Mullā 'Alī al-Qāri in *Miqāt al-Mafātiḥ*, Imām 'Abd al-'Azīz al-Piñhārwī in *al-Nāhiyah 'an Tān Amīr al-Mu'minīn Mu'awiyah*. Are all these scholars incorrect?

Accusation 14 —

Sayyiduna Mu'awiyah was not the scribe of the Messenger of Allāh.

Answer —

The following scholars have agreed to Sayyiduna Mu'awiyah being a scribe of the Messenger of Allāh —

Imām Abū Bakr al-Khatib al-Baghdādī in *Tarikh Baghdaḍ*, Imām Ibn Hajar al-'Asqalānī in *Taqrib al-Tahdīb*, Imām Shams al-Dīn al-Dhahabī in *Tarikh al-Islam*, Imām 'Alī Ibn Burhān al-Dīn al-Halabī in *al-Sūrah al-Halabiyah*, Imām 'Imād al-Dīn Ibn Kathīr in *al-Bidāyah wa al-Nihāyah*, Imām Ibn Hajar al-Makkī in *Taqhīr al-Jinān*, Imām Shihāb al-Dīn al-Qāṣṭalānī in *al-Nāhiyah*, Imām Ibn Shihāb al-Dīn al-Khaṭāṭī in *Nasīm al-Riyād*, Imām Ibn 'Asākir

in *Tārīkh Madīnah Dimashq*, Imām Abd al-Hayy al-Katrānī in *al-*

Tarātib al-Idāriyyah, Imām Abū Ishaq al-Shaṭrūjī in *al-Fiṣlāt* ²⁴⁸,

Muhammad Ibn 'Alī al-Fabārībārī (a Shī'īe historiographer) in
al-Fakhrī fī al-Ādāb al-Sulṭāniyyah.

Question 1 —

According to the Holy Qur'añ and Sunnah, what is the definition of a companion and a tyrant²⁴⁹ and what is their ruling? Can they be classed as one or not?

Answer —

A companion is a Muslim who saw the Messenger of Allāh ﷺ and did not renegade.

The verse of the Holy Qur'añ states —

وَلَنْ طَرِيقَانِ مِنَ الْمُؤْمِنِينَ أَفْتَأْتُوا فَاصْلِحُوا
بِيَهُمَا قَائِمٌ يَعْتَثِتُ إِلَّا حَادِهَا عَلَى الْآخَرِي
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى يَنْفِعَ إِلَى أَمْرِ اللَّهِ قَائِمٌ
فَإِذَا قَاتَلُوكُمْ فَلَا يُنْهَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ
اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"If two groups of believers fight each other, reconcile between them. But if one group aggresses against the other, fight the aggressing group until it complies with Allāh's command. Once it has

CHAPTER 2

QUESTIONS AND ANSWERS

²⁴⁸ In Arabic a "bāghī".

complicated, reconcile between them with justice, and be equitable. Allah loves the equitable."

In this verse two groups of the believers have been mentioned that shall fight each other. The command is that if one group commits an act of infringement²³³, then you should support the group which has been violated. Here, the one violating has been referred to as a believer as well as the one violated. From this we understand that although the group of Sayyiduna Mu'awiyah was the violator, it was still a group of believers.

In another verse it states —

قَاتِلُهُمْ وَإِنْتُمْ إِلَّا لَكُمُ الْمَغْرِبُونَ

"He said, Yes, and you will be among those favored."

From this it is clear that violation is of two types: a rightful violation and an unrightful violation. The lexicographers have also mentioned this. Imām Rāghib al-Asfahānī mentioned after citing this verse, "Allāh ﷺ has kept a reproach only for unrightful violation"²³⁴. He further wrote, "Violation can sometimes be good and can sometimes be bad."²³⁵

فَإِنَّكُلَّا مِنْهَا قَبَدَثْ لَهُمَا سُوَآتِهِمَا وَكَفَفَا
يَخْصِيَانَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمَ
زَبْدَهُ فَعُوْرَى

²³³ Note: infringement, violation, tyranny and outrage have been used synonymously.

²³⁴ As for a rightful violation, there is no reproach.

²³⁵ This proves that not all types of violation are blameworthy.

There are two meanings of "violation" mentioned in *al-Munjid*²³⁶

1. To find or to demand.

2. Oppression and disobedience.

Through Qur'anic and lexicographical proofs it is clear that the word "bāghī", has many meanings and that every violator is not an infidel and dweller of Hell. Rather, in some cases it is even used to refer to honest Muslims²³⁷. For this reason, the scholars have stated that these people were *mujahid*, despite their violation, and for this reason there is no sin.

In addition, whatever the meaning of "bāghī" maybe, it is fine for the Messenger of Allāh ﷺ to use this for anyone of his companions. This is because the status of the Messenger of Allāh ﷺ is higher than his companions. It is permissible for he who is in a high position to rebuke and alert those below him, whether that is using harsh words or not.

Allāh, the Almighty, said to Sayyidunā Ādām ﷺ —

"And so they ate from it; whereupon their bodies became visible to them, and they started covering themselves with the leaves of the Garden. Thus Adam disobeyed his Lord, and fell."

Here the words used for Sayyiduna Ādam ﷺ are quite harsh. However, the prophethood of Sayyiduna Ādam ﷺ forces us to interpret these words in a meaning befitting his status. Therefore, should the companionship of Sayyiduna Mu'awiyah ؓ nor provoke us to interpret the seemingly harsh word used for him?

Question 2 —

If a person believes and acts upon all the commandments of the Holy Qur'an, has complete faith in the Messenger of Allah ﷺ, believes in his finality and loves the noble kinsfolk, companions and saints, however, he refers to Sayyiduna Mu'awiyah ؓ as a tyrant (*bāghī*), is his faith complete? If not, then what proof do you have that the completion of one's faith is dependent on his belief regarding Sayyiduna Mu'awiyah ؓ?

Answer —

Firstly, the *Qādīyānīyyah*, the *Rawāfidh* and the *Khawārij* can say the exact same thing. They too believe in all the above. However, each sect has its own problematic beliefs.

Secondly, how can you claim to love the companions whilst

speaking ill of Sayyiduna Mu'awiyah²⁴⁸ ؓ? How can you claim to love the saints whilst disobeying their teachings?

Shaykh 'Abd al-Qādir al-Jilāni رحمه اللہ عزیز اے stated: "As for Sayyiduna Mu'awiyah ؓ, Sayyiduna Talhah ؓ and Sayyiduna Zubayr ؓ, they were also on the truth as they were revenging the murder of the caliph. The murderers were in the army of Sayyiduna 'Alī ؓ. Therefore, both parties had a permissible reason to fight. Hence, it is best for us to remain silent in this regard and leave their case with Allah ﷺ. He is the greatest judge and makes the best decisions. Our job is to ponder upon our own faults, clean our hearts from sins and to clear our apparent state from destructive acts." This is the teaching we receive from the king of all saints. If you do not follow him, then which saint to you claim to love and follow?

Thirdly, the Messenger of Allah ﷺ said, "For my sake, do not speak ill of my companions and my in-laws." If you do not class Sayyiduna Mu'awiyah ؓ as a companion of the Messenger of Allah ﷺ,²⁴⁹ you cannot deny the fact that he is the Messenger of Allah ﷺ's brother in-law.²⁵⁰

Furthermore, faith revolves around following the Holy Qur'an and Sunnah and loving the noble kinsfolk and companions etc.

²⁴⁸ As he is also a companion.

²⁴⁹ As some members of the opposition do.

²⁵⁰ Therefore, in any case you will be going against this hadith of the Messenger of Allah ﷺ if you curse Sayyiduna Mu'awiyah ؓ. You will be forsaking the Messenger of Allah ﷺ.

Sayyiduna Mu'awiyah رض falls into this too²⁴¹. Therefore, it is necessary to have positive beliefs regarding him too. Just how it is not permissible to slander any other companion, similarly it is not permissible to slander Sayyiduna Mu'awiyah رض. Just how it is one who slanders any other companion is acting like the dwellers of Hell, similarly the one who slanders Sayyiduna Mu'awiyah رض is acting like the dwellers of Hell.

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In majority of the cases, it is the “lovers” of Sayyiduna 'Ali رض that slander Sayyiduna Mu'awiyah رض. They should know that Sayyiduna 'Ali رض said regarding his opposition²⁴², “Our brothers have transgressed us.” Here we see that Sayyiduna 'Ali رض has referred to Sayyiduna Mu'awiyah رض and his companions as “brothers” Therefore, O’ you “lovers” of Sayyiduna 'Ali رض, why do you slander the one whom Sayyiduna 'Ali رض himself calls a brother?

The Messenger of Allāh ﷺ called Sayyiduna 'Ali رض his brother. Sayyiduna 'Ali رض is calling Sayyiduna Mu'awiyah رض his brother. Therefore, what relationship do you think there will be between the Messenger of Allāh ﷺ and Sayyiduna Mu'awiyah رض?

Now, did Sayyidatuna 'Āishah رض and Sayyiduna 'Ali رض meet at the battlefield or not? Were they both not from the noble kinsfolk²⁴³? Was Sayyidatuna 'Āishah رض not greater than him in terms of being part of the kinsfolk? Was she not his mother²⁴⁴? Is

Question 3 —

“Verily, Allāh ﷻ has made paradise forbidden for the one who oppresses my kinsfolk, fights them, helps those who fight them or swears at them.” Sayyiduna Mu'awiyah رض did all of these. Therefore, according to this *ḥadīth* it is most certain that he is a dweller of Hell.

Answer —

Firstly, no reference has been provided for this narration.²⁴⁵

Secondly, the noble kinsfolk are of three kinds —

1. The blessed wives of the Messenger of Allāh ﷺ and his four blessed daughters. This is the greatest kind.

2. Included in the kinsfolk: e.g. Sayyiduna 'Ali رض,

Sayyiduna Hasan رض and Sayyiduna Husayn رض,

3. Affixed to the kinsfolk: e.g. Sayyiduna Salman al-Farisi رض.²⁴⁶

²⁴³ Therefore, it is not fit to be used.

²⁴⁴ As the Messenger of Allāh ﷺ said that Sayyiduna Salman رض is from his kinsfolk.

²⁴⁵ As she is from the first kind and Sayyiduna 'Ali رض is from the second.

²⁴⁶ She was the Mother of the Believers.

it even permissible to say "uff" to your mother in light of the Holy Qur'an? What ruling will you give for Sayyiduna 'Ali رض now?⁴⁷

According to us, even here the disagreement was due to the independent judgements of both parties. The army of Sayyidatuna 'Āishah رض was greater in rank. However, the independent judgement of Sayyiduna 'Ali رض was correct here also. Just as how it is impermissible to slander Sayyidatuna 'Āishah رض in this regard, it is impermissible to slander Sayyiduna Mu'awiyah رض in his regard.

The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The one who fights my kinsfolk, he has fought me and the one who makes peace with my kinsfolk, he has made peace with me." When both fighting and peacemaking have been mentioned in this *hadīth*, why then is it that all you remember is the fight between Sayyiduna 'Ali رض and Sayyiduna Mu'awiyah رض? Why don't you remember the peacemaking between Sayyiduna Hasan رض and Sayyiduna Mu'awiyah رض?

Question 4 —

"The one who has enmity with any *wālī* of mine, verily, I wage war against him." If this is the case then how severe must the war be against the one who fought the leader of the *awliyā'*⁴⁸ all his life?

Answer —
Question 5 —

"Only a believer will love Sayyiduna 'Ali رض and only a hypocrite will hate him." Does the fact that Sayyiduna Mu'awiyah رض fought Sayyiduna 'Ali رض all his life, slandered him and made others slander him too, suggest his love for Sayyiduna 'Ali رض or his hatred for him? Therefore, according to this *hadīth*, is Sayyiduna Mu'awiyah رض a believer or a hypocrite?

Answer —
Sayyiduna Mu'awiyah رض did not have hatred for Sayyiduna 'Ali رض nor was the battle because of any hatred. Sayyidatuna 'Āishah رض and Sayyiduna 'Ali رض also had a battle. However, they did not have hatred for each other. Similarly, the battle between Sayyiduna 'Ali رض and Sayyiduna Mu'awiyah رض was not because of any hatred. If battling necessarily entails hatred, then in this case would you say that Sayyidatuna 'Āishah رض also had hatred for Sayyiduna 'Ali رض and vice versa?

⁴⁷ When even saying "uff" is forbidden, how would it be to battle with your mother?

⁴⁸ Sayyiduna 'Ali رض.

Question 6 —

وَلَا تُلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ
وَلَا يَعْلَمُونَ
وَلَيْسُوا مِنَ الْمُعْلَمِينَ

"And do not mix truth with falsehood, and do not conceal the truth while you know."

Therefore, would mixing a tyrant like Sayyidunā Mu'awiyah رض with the companions not be from this category?

Answer —

Sayyidunā Mu'awiyah رض was not a tyrant²⁵⁰. Rather, he was a companion of the Messenger of Allāh ﷺ.

We have already mentioned the narration of Sayyidunā ibn 'Abbas رض in which he refers to Sayyidunā Mu'awiyah رض as a companion of the Messenger of Allāh ﷺ and a mujahid.

What now do you have to say about Sayyidunā ibn 'Abbas رض? Will you accuse him of acting against this verse?

Question 7 —

The final part of the *hadīth* of Sayyidunā 'Ammar رض states, "You shall invite them towards paradise and they shall invite you towards Hell." This shows that the position of Sayyidunā 'Ammar

²⁵⁰ i.e. after this it was clear that whomever Sayyidunā 'Ammar رض invites towards paradise, they will be the people of hell. Therefore, Sayyidunā Mu'awiyah رض should have known that he is wrong and should not have formed a personal judgement here.

²⁵¹ It can be said again that when it comes to the virtues of Sayyidunā Mu'awiyah رض all you accept is authentic (*sahīh*) narrations. However, when it comes to cursing him, even weak narrations are sufficient for you!

²⁵² So as to make clear that in this very battle the opposition are people of hell which would have stopped Sayyidunā Mu'awiyah رض from forming a personal judgement. This could have been the case with each and every battle which Sayyidunā 'Ammar رض fought.

²⁵⁰ In the meaning which you take it to be.

Sayyiduna 'Alī رض was on the truth and Sayyiduna Mu'awiyah رض was mistaken, as stated by Mulla 'Alī al-Qārī رحمه الله. Moreover, the *hadith* of Sayyiduna 'Ammar رض proves that his murderers shall be dwellers of Hell with the condition that there is no proof for them being forgiven. However, in light of this *hadith* Sayyiduna Mu'awiyah رض cannot be a dweller of Hell as the condition has not been met. There are numerous reason and proofs for the forgiveness of Sayyiduna Mu'awiyah رض. For example, the *hadith* cited in Sunan al-Tirmidhi that "Whichever Muslim saw the Messenger of Allāh ﷺ, he shall most definitely not enter the Hell fire" and others like this. In addition, the Messenger of Allāh ﷺ said, "When two muslims fight with their swords, the murderer and the murdered shall both be in Hell." In the commentary of this

hadith Imām al-Nawawī رحمه الله wrote, "This refers to such a murderer and murdered that had no reason to fight. Also, by being in hell it means that they will be worthy of going to Hell. Now, if Allah ﷻ wishes, he may forgive them. This is the opinion of the *ahl al-sunnah*. This does not apply to any of the battles that took place between the companions. The opinion of the *ahl al-sunnah* is that we should have a good opinion of the companions, refrain from mentioning their disputes and provide befitting interpretations for their battles."

Therefore, we understand that the *hadith* of Sayyiduna 'Ammar رض must be interpreted. If you believe that *ahādīth* cannot be interpreted like this, then this way Sayyiduna 'Alī رض, Sayyiduna 'Ammar رض, Sayyiduna Mu'awiyah رض and all the others companions that fought will be classed as dwellers of Hell according to the narration we just mentioned^{۲۴}. However, this is definitely not the case.

Finally, we ask the opposition in light of the *hadith* of Sayyiduna 'Ammar رض; is it only Sayyiduna Mu'awiyah رض that is proven to be a dweller of Hell or all those that fought besides him too? If the former, then this must be proven. If the latter, then this way it would be necessary to class approximately half of the companions of the Messenger of Allāh ﷺ as dwellers of Hell. Is this what you really believe? Certainly not! Why then is it only Sayyiduna Mu'awiyah رض that you pinpoint?

Question 8 —

Why are there so many historical narrations against Sayyiduna Mu'awiyah رض?

Answer —

After the Umayyad dynasty, the Banū 'Abbas came into power. The founder/leader was Abū al-'Abbās Safah. The Banū 'Abbas hated the Banū Umayyah, to the extent that they destroyed the graves of the leaders of Banū Umayyah and they killed the children of its leaders and their supporters.

Moreover, the caliph, Ma'mun Rashid, said: "I release from my legal obligation the one who mentions Sayyiduna Mu'awiyah رض with goodness." The greatest thing to bare in mind is that the

^{۲۴}As they all either martyred someone or were martyred.

writing of historical texts began in the Banū 'Abbās dynasty.

Now, after understanding the background context, is it surprising that there are many narrations against Sayyidunā Mu'awiyah رض in historical texts? Many people would transmit fabricated narrations in order to please the leaders.

CHAPTER 3 VIEWS OF THE PREDECESSORS

The view of the author of *Bahr al-Madhabīh* —

He stated: "The *ahl al-sunnah* have made a consensus upon the necessity of honouring the companions and abstaining from mentioning them except with good. This is because of the many verses and *ahādīth* narrated in virtue of them and in relation to the necessity of abstaining from mentioning them except with good."

After mentioning the verses and *ahādīth* he states: "As for that which the historians have mentioned with regards to Sayyidunā Mu'awiyah رض, Sayyidunā 'Amr bin al-'Āṣ رض and Sayyidunā Mughirah bin Sh'ubah رض etc. it should all be ignored and not heard as the virtue of their companionship is definitive. Whereas, that which has been narrated by the historians is presumptive. Therefore, it cannot contradict that which is definitive."

The righteous dream of Imām al-Ghazzālī رحمه اللہ —

He رحمه اللہ mentions in his book *Kīmiyā Sa'ādah*: "Once I saw the Messenger of Allāh صلی اللہ علیہ وسالہ وآلہ وسالہ in my dream whilst Sayyidunā Abū Bakr رض and Sayyidunā 'Umar رض were seated besides him. I had just entered the gathering, when Sayyidunā 'Alī رض and Sayyidunā Mu'awiyah رض came along too and went into a house. After a short while, Sayyidunā 'Alī رض came out and proclaimed, 'By Allāh, it has been proven that I was on the truth.' Thereafter, Sayyidunā

Mu'awiyah ﷺ came and said, 'By Allāh, I have been forgiven.'²⁵⁵ The view of Shaykh Mujaddid Alf Thānī —

He wrote: "O' brother, Sayyiduna Mu'awiyah ﷺ is not alone in this regard. Rather, approximately half the companions were on his side. Therefore, if we result to classing all those that fought besides Sayyiduna Mu'awiyah ﷺ against Sayyiduna 'Aliؑ as infidels, then it will lead to discarding all the narrations we have received from anyone of them"²⁵⁵. Only a non-believer can deem this permissible, those that wish to abolish the sacred religion.

Majority of the scholars are of the view that the battle between Sayyiduna 'Aliؑ and Sayyiduna Mu'awiyah ﷺ took place because of the delay in authorising the requital of Sayyiduna 'Uthmānؑ. However, there is a minority which is of the opinion that it was because of a disagreement in terms of caliphate. Sayyiduna Mu'awiyah ﷺ was mistaken in his independent judgement to think that it was his turn to become caliph. He had in mind the saying of the Messenger of Allāh ﷺ, 'When you become the leader of the people, be gentle with them!'. However, this judgement was incorrect as his caliphate was to come after Sayyiduna 'Aliؑ.

Both views can be accommodated by relating the view of the majority to the disagreement in its initial stages and the view of

²⁵⁵ i.e. the group of Sayyiduna Mu'awiyah ﷺ. This is because if they are all classified tyrants and misguided-some even class them as infidels-it will be necessary to reject all their narrations as they would no longer be fit to narrate in this case.

the minority to the disagreement thereafter²⁵⁶. In any case, the mistake was one in terms of an independent judgement for which there is no sin at all. Rather, there are two rewards if correct and one if not."

View of Imām A'zam Abu Ḥanifah ﷺ —

He writes in *al-Fiqh al-Akbar*: "We (the *ahl al-sunnah*) love all the blessed companions and we do not make mention of them, but with goodness."

View of Shaykh 'Abd al-Haq al-Muḥaddith al-Dehlawī ﷺ —

He mentions in his commentary of *Mishkāt*: "Sayyiduna Ḥasanؑ handing over the caliphate to Sayyiduna Mu'awiyah ﷺ proves that the leadership of Sayyiduna Mu'awiyah ﷺ was rightful."

View of Imām Shihāb al-Dīn al-Khaṭābī ﷺ —

He mentions in *Nasīm al-Rijād*: "The one who curses Sayyiduna Mu'awiyah ﷺ, he is a dog from the dogs of the hellfire."

View of Shāh Waliullāh al-Muḥaddith al-Dehlawī ﷺ —

He mentions in *Izālah al-Khāfā*: "Behold! Never have a negative presumption regarding him (Sayyiduna Mu'awiyah ﷺ) and never speak ill of him. Otherwise, you will result to committing a major sin."

²⁵⁶ i.e. at first the disagreement was only because of the delay and later on he began to think that it was his turn to become the caliph.

Reality by Sayyiduna Rabi' bin Nāfi' —

He said: "Sayyiduna Mu'awiyah bin Abī Sufyān is a cover for the companions of the Messenger of Allāh. Therefore, once someone has removed the cover, he will have the audacity to attack those behind it."²⁵⁷

Great refutation by Imām Aḥmad Ridā —

He wrote in *al-Mustanad al-Mu'camad*, "From this it is apparent that criticising Sayyiduna Mu'awiyah is in fact criticising Sayyiduna Ḥasan. Rather, it is criticising the Messenger of Allāh. Rather, Allāh, the Almighty, Himself. This is because entrusting the affairs of the Muslims into the hands of a person who is so and so, according to you, is disloyalty to Islam and the Muslims. Sayyiduna Ḥasan is guilty of this. The Messenger of Allāh expressed his content with Sayyiduna Ḥasan and the Messenger of Allāh,"

وَمَا يُنطِقُ عَنِ الْهُوَ إِلَّا وَحْشَيْ بَيْوَسِي

"Nor does he speak out of desire. It is but a revelation revealed."

2. According to the *ahl al-sunnah*, the companions should only be mentioned positively.

3. According to the *ahl al-sunnah*, if we find a narration which is contrary to the status of any companion, we shall first try to interpret it. If interpretation is not possible, we shall reject the narration.

4. According to the *ahl al-sunnah*, all the companions were righteous and honest ('ādil). In the Battle of *Jamal* and *Siffin*, for the judgement of Sayyiduna 'Alī was correct as ²⁵⁸, Sayyiduna Zubayr and Sayyiduna Mu'awiyah, it was incorrect. However, they too shall be rewarded and there is no sin upon them at all.

257 I.e. once someone begins to attack Sayyiduna Mu'awiyah, he does not stop here. Rather, Sayyiduna Mu'awiyah was the start. This will cause him to speak ill of many other companions. It has been witnessed that those that do not speak ill of Sayyiduna Mu'awiyah, they do not speak ill of any companion. However, those that speak ill of Sayyiduna Mu'awiyah, they attack others too.

Therefore, it will be indirectly criticizing Allāh, the Almighty, to premises by Muḥaddith al-Āzam Pakistan al-'Allāmah Sardār Aḥmad al-Qādirī —

1. According to the *ahl al-sunnah*, all the companions are stars of guidance. Whichever one you follow, you will be guided.

5. According to the *ahl al-sunnah*, independent judgements can be either be correct or incorrect. A *mujahid* will receive two rewards for his independent judgement if it is correct. If incorrect, he will receive one reward. Hence, it is manifest that in any case the *mujahid* will be rewarded and in no case will he be sinned. It is therefore proven that it is impermissible to speak ill of those

whose judgement was incorrect.

6. According to the *ahl al-sunnah*, If a *mujahid* forms an independent judgement - despite the truth being manifest - and this leads to an incorrect judgement, he will be liable for punishment as in this case there was no need to form an independent judgement. However, if the truth is unclear, then it will be necessary for the *mujahid* to form an independent judgement and act accordingly. Now, if this is incorrect, then he will be rewarded and not liable for any punishment.

7. According to the *ahl al-sunnah*, there were three groups of companions in the battles. One was the group of Sayyidunā 'Alī رض - who thought they were correct and the opposition was incorrect. The second group was of Sayyidunā Mu'awiyah رض - who thought they were correct and the opposition were incorrect. The third group was of those companions that did not participate in the battle. They thought that it is very difficult to decide who is correct and who is incorrect. Therefore, it is necessary for us to hold back. In this case, Sayyidunā 'Alī رض was correct. However, all three groups are rewarded.

8. According to the *ahl al-sunnah*, when there is an issue in which an independent judgement is needed, it is necessary for a *mujahid* to contemplate and arrive at a conclusion. It will now be necessary for the *mujahid* to act according to his independent judgement. In this case it will not be permissible for one *mujahid* to follow the independent judgement of another. Rather he must follow his own. If the independent judgements of two *mujahid*

coincide, then there is no problem. A non-*mujahid* can follow a *mujahid* of his choice. If two *mujahid* arrived at the same conclusion and later one chooses to change his opinion, it will not be necessary for the second to change his opinion too. He shall follow his own opinion for as long as he believes it to be correct. If a *mujahid* changes his opinion then the non-*mujahid* that were following him shall also change accordingly.

9. According to the *ahl al-sunnah*, if one *mujahid* mentions the incorrectness of the independent judgement of another *mujahid*, it will not be permissible for the followers of the first *mujahid* to speak ill of the second *mujahid*. Rather, they must remain silent in this regard.

10. According to the *ahl al-sunnah*, there is a consensus upon the caliphate of the four rightly guided caliphs.

10 points of guidance by Muftī Ahmad Yār Khān al-Nā'imī رحمه اللہ —

1. It is necessary to have love for the noble kinsfolk and the blessed companions. To leave any one of the two would be to leave faith.

2. One should love all the noble kinsfolk and all the blessed companions. Just as one must believe in all the prophets.

3. To mention the mistakes of the companions prior to Islam or after accepting Islam in order to insult them is contrary to faith. Allāh عز وجل has forgiven them for whatever they did. We need not to make mention of it now.

4. We should not discuss regarding the battles which took place between the companions. If need be, we should only mention that which is good.

5. It is incumbent upon every muslim to honour and revere the Sayyids, the noble family member of the Messenger of Allāh ﷺ.

6. It is necessary for us to honour the maternal and paternal forefathers of the Sayyids too. The paternal forefathers are Sayyidunā 'Alī ﷺ, Sayyiduna Ḥasan ﷺ, Sayyiduna Ḥusayn ﷺ etc. the maternal forefather is Sayyidunā Abū Bakr ؓ as he was the great grandfather of Imām J'afar al-Ṣādiq ؑ.

7. Some individuals heedlessly say: "We are the family of the Messenger of Allāh ﷺ and you are his nation. You must work hard and earn good deeds. We do not need to do such." This is completely incorrect. Rather, the family members should work even harder in order to set an example.

8. There are two types of love for the noble kinsfolk. One which is true and one which is false. False is like that of the Christians for Sayyidunā Iṣā ﷺ. True love for the kinsfolk is by loving them wholeheartedly and following in their footsteps.

9. A non-companion can never reach the rank of a companion. Some are the kinsfolk of the Messenger of Allāh ﷺ as well as his companions, e.g. Sayyidunā 'Alī ؑ. Some are his kinsfolk but not companion e.g. Sayyidunā Ibrāhīm ؑ, the son of the Messenger of Allāh ﷺ. Some are the companions of the

Messenger of Allāh ﷺ but, not his kinsfolk e.g. Sayyidunā 'Umar ؑ. Those from the third category are greater than those from the second as companionship is the greatest virtue. As for the first category, they are the most virtuous of all.

10. Sayyidatuna Khadījah ؑ and Sayyidatuna 'Ā'aishah ؑ hold the highest rank from amongst the blessed wives of the Messenger of Allāh ﷺ.





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"This long-overdue translation of a work by Shaykh 'Abd al-'Azīz Pirhārwi ﷺ fulfils the obligation of revealing knowledge when the companions are cursed by sectarian individuals and people of weak understanding who lack the principles to interpret history.

The *hadith* states, 'When tribulations are rampant and my companions are cursed (by misguided people,) the person of knowledge must reveal his knowledge.'

This work refutes aspersions made against the companion, Mu'āwiyah رضي الله عنه. Some of the pious predecessors said regarding him that he is a veil for the companions, such that when the veil is removed, people subsequently target other companions.

This work contains a brief overview of the subject, and I recommend it for students of Sunni doctrine. The author also penned AL-NIBRĀS, a commentary of Imām Taftazānī's SHARH AL-'AQĀ'ID.

— SHAYKH ASRAR RASHID



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